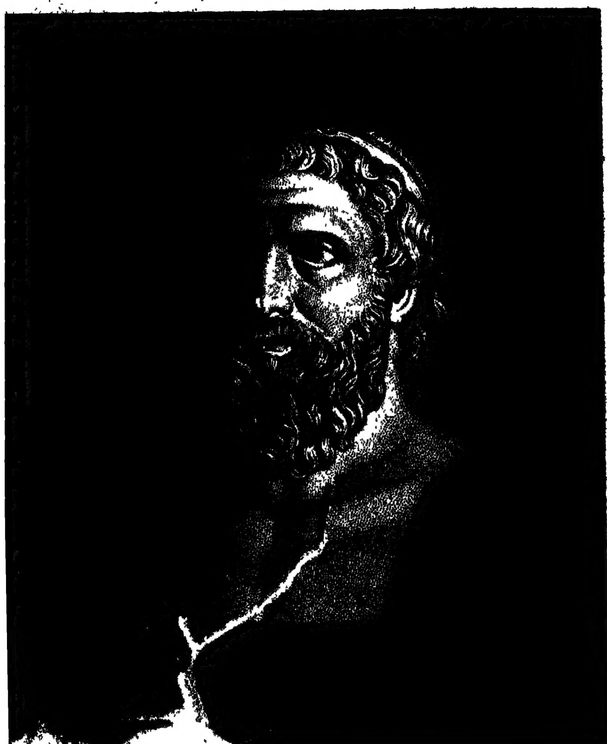
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THE

COMEDIES OF ARISTOPHANES.



THE

COMEDIES OF ARISTOPHANES.

A NEW AND LITERAL TRANSLATION,

FROM THE REVISED TEXT OF DINDORF,

WITH

NOTES AND EXTRACTS FROM THE BEST METRICAL VERSIONS.

BY

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VOL. I.

THE ACHARNIANS, KNIGHTS, CLOUDS, WASPS, PEACE, AND BIRDS.

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TRANSLATOR'S PREFACE.

In the present English version of the Comedies of Aristophanes, the text adopted is that of Dindorf, as revised for the edition recently published by Didot, which it may here be observed is a great improvement on that contained in his *Poetæ Scenici*. The translator's aim has been to render the very words of Aristophanes into English as closely and exactly as the idioms of the two languages admit, and in illustrating his author the most approved commentators and versions have been diligently consulted. Any other mode of proceeding would have been inconsistent with the profession of a new and literal translation. Loose paraphrases of difficult Greek authors,—of which the world has more than enough already,—would be any thing but *new*, while an attempt to improve the author by substituting modern conceits, or fanciful interpretations, whenever the quaintness or freedom of the original appeared likely to offend the reader, would be inconsistent with his professed object. He has endeavoured to give what Aristophanes actually wrote, as far as could be accomplished in English words, excepting in passages of extreme indeli-

cacy, which are necessarily paraphrased. The obscurity which sometimes arises in the English text from a strictly literal rendering, has been obviated by explanatory notes, and by extracts from English and German metrical versions, in which the thoughts are expanded and freely expressed. The metrical extracts are mostly taken from Frere, Walsh, Carey, and Wheelwright, and from the excellent German versions of Voss and Droysen. The latter of these has afforded most valuable assistance throughout. That of Voss has been less available, being so absolutely literal as often to be more difficult than the Greek itself. Droysen, on the contrary, being expressed in easy idiomatic language, may be understood by any one who can read German at all. In conclusion, it only remains to observe, that three of the plays now offered to the public, the Lysistrata, Thesmophoriazusæ, and Ecclesiazusæ, have never before appeared in English prose.

W. J. H.

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THE ACHARNIANS.

DRAMATIS PERSONÆ.

DICÆOPOLIS.
HERALD.
PRYTANES.
AMPHITHEÜS.
AMBASSADORS.
PSEUDARTABAS.
THEORUS.
CHORUS OF ACHARNIANS.
WIFE OF DICÆOPOLIS.
DAUGHTER OF DICÆOPOLIS.
SERVANT OF EURIPIDES.
EURIPIDES.
LAMACHUS.
MEGARIAN.
DAUGHTERS OF THE MEGARIAN.
SYCOPHANT.
BŒOTIAN.
NICHARCHUS.
MESSENGERS.
HUSBANDMEN.
PARANYMPH.

SCENE.—At first the General Assembly, at the Pnyx; afterwards the house of Dicæopolis, in the country.

THE ARGUMENT.

This Comedy takes its name from the natives of Acharnæ, who constitute the Chorus. In order of time, it is the first entire play which has come down to us. It was brought out in January, B. C. 425, Ol. lxxxviii. 4, at the Lenæan feast of Bacchus, in the sixth year of the Peloponnesian war. It obtained the first prize, the *Χειμαζόμενοι* of Cratinus the second, and the *Νουμηνία* of Eupolis the third. Musgrave and Scaliger, deceived by the corrupt reading, *Εὐθυμένους*, in the argument, have ascribed it to B. C. 437, although the play itself, vs. 266, mentions the sixth year of the war, and quotes the Philoctetes of Euripides, vs. 424; and although the archonship of this Euthymenes is referred to as a distant date, vs. 67.—See Clinton's Fast. Hell. p. 69, second edition.

The plot is simply this:—Dicæopolis, an Athenian citizen, but an Acharnian by birth, tired at the continuance and miseries of the war, determines, if he cannot persuade the Athenians to adopt his measures, to make a peace for himself and family. The Athenians, elated by success, and urged on by the factious demagogues of the day, refuse to hear of it. Dicæopolis, therefore, despatches Amphitheüs to Sparta, on his own account. A private peace is concluded, and its happy results are enumerated with all the festivity and license conceded to the old Comedy. For the political importance of Acharnæ, see Thucydides, book ii. c. xix. xx; and for other particulars, Anacharsis' Travels, vol. iv. 314, &c., octavo edition. As tending to elucidate many passages, it may be observed, that Acharnæ abounded in charcoal works. This was the author's third play, the two preceding it, the *Δαιταλεῖς* (B. C. 427, under the name of Philonicles), and *Βαβυλώνιοι* (B. C. 426, at the Great Dionysia, under the name of Callistratus), not having come down to us entire.

THE ACHARNIANS.

DICÆOPOLIS (*solus*).

How many things truly have I been vexed at in my heart; and with how few have I been pleased, how very few, some four! while the things I have suffered are countless. Come, let me see; at what was I pleased that was worthy of exultation? I know at what I was gladdened in my heart when I saw it,—at the five talents which Cleon disgorged. How I was transported at this, and for this deed I love the Knights, for it was worthy of Greece! But then again I suffered another woe, a tragic one; just when[1] I was gaping with expectation for Æschylus, the herald proclaimed, "Theognis,[2] introduce your Chorus." You can't think how this agitated my heart! But then again I was pleased, when at length Dexitheus entered, after Moschus,[3] to sing a Bœotian strain. And this year I almost died, and stared my eyes asquint at the sight, when Chæris strutted forward to chaunt the Orthian strain. But never at any time since I began to wash, have I been so tormented in my eyebrows by dust as now, when, the regular morning assembly being come, the Pnyx here is empty, while the members in the market-place gossip, and shift up and down to avoid the vermilion'd rope.[4] Neither have the Prytanes arrived; and when they arrive too late, you can't think[5] how they will jostle each other for the first seat[6] rushing down in a body. But how peace is to be made, they take

[1] See Krüger's Greek Gram. § 69, 17, obs. 2. (Eng. Transl.)
[2] A sorry tragic poet of the day. [3] See Blaydes's note.
[4] See Smith's Dictionary of Gr. and R. Antiq., art. "Ecclesia."
[5] For the true sense of πῶς δοκεῖς, vide Monk ad Hippolyt. 440. Cf. Ran. 54; Pl. 742.
[6] See Wasps, vs. 90.

no heed. O city, city! While I, always coming first to the assembly, take my seat; and there being alone, groan, gape, stretch and yawn,[1] break wind, puzzle, scribble, pluck my hairs, calculate, looking towards the country, anxious for peace, disgusted with the city, and longing for my own farm, which never at any time said, "Buy coals," or "vinegar," or "oil;" or knew the word "buy,"—but of itself produced all things, and the "buy" was absent. Now therefore I have come thoroughly prepared to bawl, interrupt, rail at the orators, if any one talk of any thing but peace. But see here come our Prytanes at noon! Did I not say so? Exactly as I said, every man of them is jostling for the first seat.

HERALD, AMPHITHEÜS, DICÆOPOLIS, PRYTANES, AMBASSADORS.

HER. Advance to the front; advance, that ye may be within the purified[2] ground.

AMP. Has any one spoken yet?

HER. Who wishes to speak?

AMP. I.

HER. Who are you?

AMP. Amphitheüs.

HER. Not a man?

AMP. No; but an immortal. For Amphitheüs was son of Ceres and Triptolemus; and of him was born Celeüs; and Celeüs married my grandmother Phænarete, of whom was born Lucinus; and from him I, an immortal, am descended; and to me alone the gods intrusted to make peace with the Lacedæmonians. Yet, immortal as I am, sirs, I have no travelling allowance, for the Prytanes grant[3] none.

HER. Ho, Tipstaffs!

AMP. Triptolemus and Celeüs, will you allow me *to be treated thus?*

[1] σκορδινῶμαι. "*Pandiculari* vocant Latini, monente Foesio ad Hippocratem; nostrates—*To yawn and stretch.* Vide nostrum Vesp. 642. Ran. 922." *Elmsl.*

[2] See Liddell's Lex., voc. *κάθαρμα.*

[3] As was usual in Greece and Rome, as well as at the present day, vide Cic. in Pis. xiv. "Nonne sestertiûm centies et octogies, quod, quasi vasarium (Nostrates 'plate-money,') in venditione mei capitis adscripseras, ex ærario tibi attributum, Romæ in quæstu reliquisti."

DIC. Mr. Prytanes, you wrong the assembly in ordering the man to be led away,[1] who was wishing to make peace for us, and hang up our bucklers. [*Amphitheüs is ejected by force.*]

HER. Sit down, and hold your tongue.

DIC. By Apollo, will I not, unless you bring forward a motion for peace.

HER. The ambassadors from the king.

DIC. What king?[2] I am aweary of ambassadors, and their peacocks,[3] and their quackeries. [*Enter ambassadors gorgeously dressed out.*]

HER. Silence!

DIC. Bah! Ecbatana, what a dress!

AMB. You sent us to the great king, with a salary of two drachmæ a day, in the archonship of Euthymenes.[4]

DIC. Ah me! the drachmæ!

AMB. And in truth we were worn out with wandering about in tents along the plain of the Cayster, being half killed with reclining luxuriously on our close carriages.

DIC. Why, did I get off well, who lay upon litter[5] beside the battlements?

AMB. And being entertained with hospitality, we drank against our wills, from cups of glass and golden chalices, sweet unmixed wine.

DIC. O city of Cranaus! perceivest thou the mockery of the ambassadors?

AMB. For the Barbarians esteem those only men, who have the greatest power to eat and drink.

DIC. While we *consider* wenchers and debauchees *as such.*[6]

AMB. Howbeit, on the fourth year we arrived at the palace; but he had gone to ease himself, having taken an army; and for eight months he eased himself upon the golden mountains.

DIC. When did the effects of the medicine wear off?

AMB. At the full of the moon: and then he returned home.

[1] "*ἀπάγοντες, qui abduci jubeatis.*" *Blaydes.*

[2] See Krüger's Greek Grammar, § 51, 17, obs. 12. (Engl. Transl.)

[3] Exposed for show at the new-moon feasts. See Petit. Leg. Att. p. 277; and the Birds, vs. 102. For the estimation they were held in at Rome, vide Hor. Sat. ii. ii. 23, &c.

[4] Archon, B. C. 437, Ol. iv. lxxxv.

[5] Vide Thucyd. lib. ii. c. xiii.

[6] "And we but libertines and debauchees." *Wheelwright.*

Then he entertained us, and served up to us whole oxen from the baking pot.

DIC. And who ever beheld baked oxen? What impostures!

AMB. And, by Jupiter, he served up to us a bird thrice the size of Cleonymus:[1] its name was Cheat.

DIC. For this reason then you 'cheated' us in taking two drachmæ.

AMB. And now we have brought with us Pseudartabas, the King's Eye.

DIC. Would that a crow would strike and knock thine out, ambassador.

HER. The King's Eye!

PSEUDARTABAS, THE KING'S EYE.

DIC. King Hercules! By the gods, man, do you look like a man of war, or, while doubling a promontory, are you looking out for a dry-dock? A rowlock-leather you have, I ween, about your eye below.

AMB. Come now, Pseudartabas, declare what the king sent you to say to the Athenians.

KING'S EYE. Iartaman exarx' anapissonai satra.[2]

AMB. Do you understand what he says?

DIC. By Apollo, not I.

AMB. He says the king will send you gold. Now say 'gold' louder, and distinctly.

KING'S EYE. Ou lepsi cruso chaunoproct' iaonau.[3]

DIC. O wretched me! how distinctly!

[1] Vide Vesp. 592. Av. 1476.

[2] The ambassador is introduced using the *Talkee-Talkee* dialect, i. e. a sort of gibberish made up of Greek and Persian. In the same way Triballus in the "Birds," and the Scythian bowman in the "Thesmophoriazusæ." Bothe explains the words thus: "*Ego nuper quidem cœpi pice denuo inducere patria*, i. e. reflorescunt denuo res Persarum, concussæ olim cladibus Marathone, Platæis et Salamine acceptis." Walsh's version gives it: "*Him Justeynow began to Pitchoney unzound.*" Droysen's: "Gut Freund Araxa vor die Sold faul Fische sein!" A Greek scholar has suggested that this line, as uttered in the bad Greek of the Persian ambassador, originally stood in this form: *ἰδ' 'Αρτάβαν μ' ὃς Ξέρξ ἄνατ πίστ' ἐμὶ σάτραπ*, "Behold me, Artabas! who am the faithful satrap of king Xerxes." The second word he thinks is confirmed by vs. 91, and for this use of *πιστὸς*, he refers to Blomf. gl. Pers. vs. 1. Vs. 104 he illustrates from Æschines, Ctesiph. 70, 8.

[3] "*No gettey goldey, charlatan Athénau.*" *Walsh.*

AMB. What, then, says he?

DIC. Ask what *he says?*—he says the Ionians are gaping fools, if they expect gold from the Barbarians.

AMB. Not so; he speaks of chaldrons[1] of gold.

DIC. What[2] chaldrons? Truly you are a great impostor. But go to; I will examine this man myself. Come now, tell me clearly, in the presence of this ambassador, lest I dip you in a Sardian[3] dye; will the great king send us any gold? [*Pseudartabas gives a nod of dissent.*] Are we then heedlessly gulled by our ambassadors? [*Pseudartabas gives a nod of assent.*] These fellows nodded assent at least in Greek, and they are certainly from this very country: and of the two eunuchs, this here one I know, who he is—Clisthenes, the son of Sibyrtius. O thou who hast a hot-tempered rump shaven,[4] with such a beard as this, hast thou come to us dressed as a eunuch? But whoever is this? Surely it is not Straton?

HER. Silence: be seated. The senate invites the King's Eye to the Prytaneum. [*Exeunt Pseudartabas and attendants.*]

DIC. Is not this, pray, as bad as hanging? And then do I, forsooth, tarry here? While the door never[5] restrains them from entertaining guests. I will do a dread and mighty deed. Where is Amphitheüs?

AMP. See, here he is. [*Enter Amphitheüs.*]

[1] Properly a Persian measure, = 45 μέδιμνοι. [2] Comp. vs. 62.

[3] "*For fear I take your measure for a suit of scarlet,*" *Walsh,* who adds in a note, "that is to say, beat you till your skin is nothing but a mass of red wales, or perhaps, flay you alive."

[4] "This Clisthenes seems to have been in as bad odour as Cleonymus. The usual practice at this period was to *clip* the beard; Clisthenes and a few other young men were guilty of the abomination of *shaving* it with a razor. Hence he is continually sneered at as an effeminate, beardless youth, fit only to ply the shuttle amongst women. In the comedy of the *Feastresses* he makes his appearance on the stage as the close ally and confidant of the fair sex. Vss. 119, 120, are parodies, the first of Euripides, the second of Archilochus:

> 'Oh thou, that own'st a most hot-blooded heart!'
> With such a rump as this, thou ugly ape.'" *Walsh.*

> "How durst you, you baboon, with such a beard,
> And your designing wicked rump close shaved,
> To pass yourself upon us for a eunuch?" *Frere.*

[5] It may be as well to remark, that οὐδέποτε is always used with a present or future; οὐδεπώποτε with a past tense.

DIC. For me alone, and for my children, and my wife, take these eight drachmæ, and make peace with the Lacedæmonians. But do you[1] send your embassies, and gape away. [*Exit Amphitheüs.*]

HER. Let Theorus come forth, who has returned from Sitalces.

THEORUS.

THEOR. Here am I!

DIC. This is another impostor, who is summoned.

THEOR. We would not have been a long time in Thrace—

DIC. By Jove, you wouldn't, if you did not receive a long salary.

THEOR. Had not *Zeus* covered the whole of Thrace with snow and congealed the rivers, about the very time when Theognis[2] here was contending for the prize. During this time I was drinking with Sitalces. And, in truth, he was marvellously fond of the Athenians, and of you he was a sincere lover, so that he was even in the habit of writing on the walls[3] "Pretty Athenians." And his son,[4] whom we had made an Athenian citizen, was desirous of eating Apaturian[5] sausages, and entreated his father to aid his country. And he swore with a libation, that he would lend his assistance, with so great a host, that the Athenians should exclaim, "What a swarm of locusts[6] approaches!"

[1] This is addressed to the spectators.

[2] The poet's own words in the Thesmoph. v. 170, are the best comment,—

ὁ δ' αὖ Θέογνις ψυχρὸς ὢν ψυχρῶς ποιεῖ.

"'Twas singular this change of weather happened
Just when Theognis here, our frosty poet,
Brought out his tragedy." *Frere.*

[3] Athenian lovers were in the habit of scribbling the names of their mistresses on the walls, the bark of trees, &c., in this form: "*Pretty Perictione,*" "*Pretty Aspasia,*" &c. In the above passage, and in Wasps, vs. 99, Aristophanes *parodies* this custom.

[4] The son's name was Sadocus. Vide Thucyd. lib. ii. 29, 67, 95, 101; iv. 101.

[5] Vide Herod. lib. i. 147, εἰσὶ δὲ πάντες Ἴωνες, ὅσοι ἀπ' Ἀθηνῶν γεγόνασι, καὶ Ἀπατούρια ἄγουσι ὁρτήν. See also Matth. Gr. Gr. p. 995, and Neue's Sappho, p. 51.

[6] Vide Aves, 185, 588. Vesp. 1311. For the ravages committed by the locusts, see Kirby and Spence, vol. i. p. 212, letter vii.

DIC. May I die the worst of deaths, if I believe one jot of this, which you have said here, except the locusts.

THEOR. And now he has sent you the most warlike tribe of the Thracians.

DIC. This is now evident.

THEOR. Come hither, you Thracians, whom Theorus brought.

THRACIAN ODOMANTI.

DIC. What plague have we here?

THEOR. A band of the Odomanti.[1]

DIC. What Odomanti?[2] Tell me, what means this? How came the Odomanti to resemble lewd Athenians?

THEOR. If one give them two drachmæ as their pay, they will overrun with light-armed troops the whole of Bœotia.

DIC. Two drachmæ to these lewd fellows! With reason might our topmost rowers groan, the safeguards of the state. [*Thracians attack Dicæopolis and rob him.*] Ah me, unhappy man, I am undone! being robbed of my garlic by the Odomanti. Will you not lay down my garlic?

THEOR. Wretched man! Don't approach[3] these fellows when primed with garlic.

DIC. Do the Prytanes suffer me to be treated thus in my own country, and that too at the hands of Barbarians? I forbid you to hold an assembly[4] for the Thracians on the subject of pay, and acquaint you that there is an omen from the sky,[5] and that a drop of rain has struck me.

HER. The Thracians will retire, and present themselves the day after[6] to-morrow; for the Prytanes[7] dismiss the assembly. [*Exeunt Theorus, Herald, &c.*]

[1] "The Odomanti were a people contiguous to the Edones, and apparently intermixed with them, since Ptolemy describes Edonis, or Odomantia, as the same district." *Cramer's* Greece, vol. i. 303.

[2] See Krüger's Greek Grammar, as referred to on vs. 62.

[3] For the construction, vide Krüger's Greek Grammar, § 53, 7, obs. 5. (Engl. Transl.)

[4] See Krüger, § 67, 12, obs. 3.

[5] See Liddell's Lex. voc. *διοσημία.*

[6] "Hesychius: *εἰς ἔνην· εἰς τρίτην.* Sic *αὔριον* et *εἰς αὔριον* dicebant." *Elmsl.*

[7] "Meminerint tirones *λύεσθαι μὲν τὴν ἐκκλησίαν, ἀφίεσθαι δὲ τὴν βουλὴν καὶ τὰ δικαστήρια.* Vide Eq. 674. Vesp. 595. Eccl. 377." *Elmsl.*

DIC. Ah me, unhappy man! what an olio have I lost! But here's Amphitheüs from Lacedæmon. Hail, Amphitheüs! [*Enter Amphitheüs.*]

AMP. Not yet, until I cease running; for I am obliged to escape from the Acharnians by flight.

DIC. What's the matter?

AMP. I was hastening hitherward, bringing you a peace, but certain seniors of Acharnæ got scent of me, sturdy old fellows, tough as oak, inflexible, Marathon men, stout as maple. Then all of them lifted up their voices—"Abandoned villain! do you bring a peace, when our vines are cut?" And they set a gathering some stones into their cloaks. But I fled, while they pursued and bellowed.

DIC. Then let them bellow.[1] But bringest thou the aforesaid peace?

AMP. Aye marry, here are three samples. These are for five years. Take and taste.

DIC. Bah!

AMP. What's the matter?

DIC. They please me not, because they smell of pitch and naval preparations.[2]

AMP. At least take and taste this, which is for ten years.

DIC. This too smells very sharply of embassies to our towns, as it were of delay amongst the allies.

AMB. Well, this is for thirty[3] years, both by land and sea.

DIC. O Dionysia! These truly smell of ambrosia and nectar, and not to have in readiness provision for three[4] days; and they say openly, "Go where thou wilt." These I receive, I make libation with, and will drink up, bidding a long farewell to the Acharnians. And I, freed from war and toils, will go within and celebrate the rural Dionysia.[5] [*Exit Dicæopolis.*]

[1] Cf. Soph. Ajax, 961, *οἱ δ' οὖν γελώντων*. Krüger, Gr. Gr. § 69, 52, obs. 3.

[2] "DIC. Don't like it; it won't do;
There's an uncommon ugly twang of pitch,
A touch of naval armament about it." *Frere.*

[3] Vide Equit. vs. 1388.

[4] "When an Athenian army was sent out, the soldiers were usually required to meet at a particular spot with provisions for three days." *Walsh.*

[5] Vide Mus. Crit. Cant. vol. ii. p. 75.

AMP. While[1] I will escape from the Acharnians. [*Exit Amphitheus.*]

CHORUS.

CHO. Follow, each of you, this way, pursue, and inquire after the man from all the travellers; for 'tis worthy of our city to seize this fellow. But declare to me, if any one knows where in the world he that bears the peace has turned. He is fled away; he is vanished and gone. Alas my years, wretched man that I am! In the days of my youth, when, bearing a load of coals, I followed Phayllus in the race, this truce-bearer would not have so easily escaped, when pursued by me; neither would he have so nimbly slipped off. But now, since at length my shin is stiffened, and the legs of the aged Lacratides are wearied, he is gone. He must be pursued; for never let[2] him laugh at us, nor one who, by having escaped the Acharnians, old men as we are, made peace, O Jove and ye gods, with our foes, against whom, on account of my estates, hostile war is increased by me; and I will not give over until, like a rush, I stick right into them sharp, painful, up to the hilt, so that they may never again trample on my vines. We must seek for the fellow, and look towards Ballene,[3] and pursue him from land to land,[4] until at length he be found: for I could not be surfeited with pelting him with stones.

DICÆOPOLIS,[5] HIS DAUGHTER, AND WIFE.

DIC. Use no ill-omened words: use no ill-omened words.

CHO. Silence, each of you. Did you hear, friends, the proclamation of silence? This is the very person whom we are seeking for. Hither, each of you; get out of his way; for the man, as it seems, is coming out to sacrifice.

DIC. Use no ill-omened words: use no ill-omened words.

[1] See Krüger, Gr. Gr. § 69, 16, obs. 3.

[2] See Krüger's Gr. Gr. § 54, 2, obs. 2. (Engl. Trans.)

[3] "Steering straight for *Porto Pelto;*
For I should enjoy his groans
Wonderfully, if we fell to
Pelting him to death with stones." *Walsh.*

[4] *γῆν πρὸ γῆς ἐλαύνομαι*, Æsch. P. V. 685. Cf. Theocr. xv. 122; xi. 59.

[5] The scene here represents Dicæopolis and his family in the country, celebrating the Dionysia.

Let the basket-bearer advance a little forward. Let Xanthias set up the Phallus erect.

WIFE. Do you, my daughter, put down the basket, that we may commence the rites.

DAUGH. Mother, reach here the soup-ladle, that I may pour some soup upon this pan-cake.

DIC. Well, now 'tis right, O sovereign Bacchus, that I, having led this procession agreeably to thee, and having sacrificed with my household, should celebrate the rural Dionysia happily, having been freed from military service; and that my peace for thirty years turn out well.

WIFE. Come, daughter, take care that, pretty as you are, you bear the basket prettily, with a verjuice face. How blest the man who shall wed you, and beget upon you pussies to—stink no less than you, as soon as it is dawn. Proceed, and in the crowd take especial care, that no one secretly nibbles off your golden ornaments.

DIC. O Xanthias,[1] you two must hold the Phallus erect behind the basket-bearer, and I following will sing the Phallic hymn; and do you, wife, look at me from the house-top. [*Exeunt wife and daughter.*] Proceed, O Phales, companion of Bacchus, fellow-reveller, roaming by night, friend of love and lechery: in the sixth year I address you, having come with delight to my township, having made for myself a peace, and being freed from troubles and battles and Lamachi.[2] For it is far sweeter, O Phales, Phales! having found a pretty wood-gatherer, Strymodorus' Thracian maid, purloining *wood* from Phelleus,[3] to catch her by the waist and lift her up, and throw her down and roll her in the grass. O Phales, Phales! if with us you quaff your cups, in the morning, after your sick head-ache, you shall gulp down a bowl—of peace; and my shield shall be hung up amidst the sparks.

CHO. This is the very fellow, this: pelt, pelt, pelt, pelt; strike, strike the wretch, each of you; will you not pelt? will you not pelt? [*Chorus pelts him.*]

[1] "Unum de duobus servis alloquitur." *Dindorf.*

[2] See Thirlwall's Hist. Greece, iii. p. 369.

[3] Leake (Dissertation on the Demi of Attica, p. 118) supposes that this mountain was probably no other than the highest ridge of the hills which extend from the plain of Marathon to that of Oropus.

DIC. O Hercules! what's this? You'll smash my pitcher.

CHO. Nay, rather, we will stone you to death, rascally fellow.

DIC. For what cause, Acharnian seniors?

CHO. Do you ask this? You are shameless and abominable, O betrayer of your country, who, having made a peace without us,[1] canst look me in the face.

DIC. But ye do not know wherefore I made the peace: hear me.

CHO. Shall we hear you? You shall perish; we will overwhelm you with stones.

DIC. By no means, before you hear me; come, have patience, good sirs.

CHO. I will not be patient; nor do thou utter a word to me, for I hate thee still more than Cleon, whom I will[2] cut up into shoe-soles for the Knights. I'll not hearken to you uttering long speeches, who have made a peace with the Lacedæmonians; but will punish you.

DIC. Good sirs, leave the Lacedæmonians out of the question; and hear my peace, if I have rightly made it.

CHO. How can you any more talk of "rightly," if once you have made peace with those, with whom neither altar, nor pledge, nor oath[3] holds good?

DIC. I know that the Lacedæmonians, against whom we are excessively vehement, are not the causes of all our troubles.

CHO. Not of all, you villain? Hast thou the audacity, pray, openly to say this to us? Then shall I spare you?

DIC. Not of all, not of all; but I here, who address you, could prove abundantly that they have even been injured in some cases.

CHO. This expression is dreadful and heart-troubling, if you shall dare to speak to us in defence of our foes.

DIC. And if I speak not what is just, and am not approved of by the people, I shall be ready to speak with this *neck of mine* over a chopping-block.

CHO. Tell me, fellow-tribesmen, why spare we our stones, so as not to card[4] this fellow into a scarlet rag?

[1] Soph. Aj. 511, *σοῦ μόνος, without thee.*

[2] The poet kept his word, and to this we owe the comedy next in order of time. The Knights were brought out Ol. 1, lxxxix. B. C. 424.

[3] Vide Eur. Andr. v. 444. Porson ad Med. 21.

[4] Vide Eur. Med. v. 998. Nostr. Pac. 1173, 1175.

Dic. How again a black burning coal has blazed up within you! Will you not hear, will you not hear, pray,[1] O sons of the Acharnians?

Cho. Assuredly we will not hear you.

Dic. Then I shall suffer dreadful things.

Cho. May I utterly perish if I hear you.

Dic. By no means, O Acharnians.

Cho. Be assured now that you shall die.

Dic. Then I will sting you; for I will kill in turn the dearest of your friends, since I have hostages of you, whom I will take and butcher.[2] [*Seizes a hamper of charcoal, and dresses it up like a baby.*]

Cho. Tell me,[3] fellow-tribesmen, what word is this, with which he threatens us Acharnians? Has he shut up within a child of any of those present? or at what is he emboldened?

Dic. Pelt, if ye will, for I will kill this one. I shall quickly know who of you cares at all for coals.

Cho. How we are undone! this coal-basket is my fellow tribesman. But do not do what you purpose; by no means, O by no means!

Dic. Be assured that I will kill him:[4] cry on, for I will not hear you.

Cho. Will you then kill this my companion in age, the friend of colliers?

Dic. But you did not just now give ear to me when I spoke.

Cho. Well now, if it seems good to you, say that the Lacedæmonians themselves are dear to your mind; for never will I betray this little coal-basket.

Dic. First, then,[5] empty your stones upon the ground.

[1] "*ἰτεόν, quæso, sodes, amabo*, semper est in interrogatione, Eq. 32, 733. Nub. 35, 93, 820, 1502. Vesp. 8, 184, 836. Ach. 322, 609. Eccles. 376." *Brunck's Index.*

[2] This scene is a parody on a similar one in the Telephus of Æschylus. Compare also Thesm. 690 foll.

[3] "Εἰπέ μοι ad plures dicitur supra 319. Vesp. 403. Pax, 383. Aves, 366." *Dindorf.* Cf. Krüger, Gr. Gr. § 63, 4, obs. 1.

[4] "Redde: *utique hunc occidam: ejulate quantum lubet; nam ego non auscultabo.* Elmsl. confert Nub. 209; Lys. 32, 499. Subauditur ἴσθι vel ἴστε, quod exprimitur vs. 325." *Blaydes.*

[5] The better reading seems to be *νυν*, as is usual with *imperatives.* Comp. Krüger, Gr. Gr. § 69, 44.. Hartung ad Eur. Iph. Aul. 139.

CHO. See! they're on the ground; and do you in turn lay down your sword.

DIC. But *see that* some stones are not lying in ambush somewhere in your cloaks.[1]

CHO. They have been shook out on the ground. Don't you see it shaking? No excuses; lay down your weapon; since this is shaken with the whirl in the dance.

DIC. So then you were all of you going [2] to raise a war-cry, and the coals of Parnes all but met with their death, and that too on account of the unnatural conduct of their fellow-tribesmen; and under the influence of fear the coal-basket, like a cuttle-fish, squirted upon me abundant coal-dust. For it is a sad thing that the mind of men should be naturally harsh,[3] so as to pelt and shout and be willing to hear nothing which offers half and half, while I am willing to say over a chopping-block all that I say in behalf of the Lacedæmonians; and yet I love my life.

CHO. Why then don't you bring out the chopping-block and state, you wretch, whatever is this weighty matter which you have in hand? for an earnest desire strongly possesses me *to know* what you have in your mind. But place here the chopping-block and begin to speak, as you yourself determined the punishment. [*Exit Dicæopolis, and re-enter with a chopping-block.*]

DIC. Lo, behold! here is the chopping-block, and the man who is to speak, see here! as small as this! Of[4] a surety I'll not fit myself with a shield, by Jupiter, but will speak in behalf of the Lacedæmonians what seems good to me. And yet I greatly fear, for I know the humour of the rustics to be wondrous tickled, if any quack praise them and their city, right or wrong: and there unknowingly they are bought and sold.[5] Of the elders again I know the mind, that they look

[1] Vide Plaut. Aul. Act. iv. sc. iv. 30; and for the construction see Plato, Phædon, p. 58.

[2] Elmsley's interpretation of this passage is certainly wrong. It would require the verb to be in the *first person*. See Walsh, p. 118.

[3] See Liddell's Lex. voc. ὀμφακίας.

[4] Meaning, that he would not hunt for elegant figures of speech, but would rest on the justice of his cause.

> "Well, there it is. See, there 's the chopping-block!
> And little I myself am the defendant." *Frere.*

For similar expressions, vide Blomf. ad Choeph. 126.

to nothing else except vexing with their vote; and I know what I suffered myself at the hands of Cleon, on account of my last[1] year's comedy. For he dragged me into the senate-house, and calumniated me, and spoke lies against me, and roared like the torrent Cycloboros, and drenched me so that I almost perished altogether, getting into dirty quarrels. Now, therefore, in the first place permit me, ere I speak, to clothe myself like a most wretched man.

CHO. Why shuffle in this way, and deal subtilly, and contrive delays? Borrow, for all I care, from Hieronymus[2] some helmet of Pluto dark with rough thick hair, and then exhibit Sisyphus's wiles, since this trial will not admit of any excuse.[3]

DIC. Then 'tis time for me to take a bold heart, and I must repair to Euripides.—Slave, slave! [*Knocks at the door.*]

SERVANT OF EURIPIDES.

SERV. OF EUR. Who's that?

DIC. Is Euripides within?

SERV. OF EUR. Not within, he is within, if you have any sense.

DIC. How within, and then not within?

SERV. OF EUR. Rightly, old man. His mind, collecting scraps of poetry abroad, is not within, while he himself within is making tragedy with his legs lying up.[4]

DIC. Thrice happy Euripides! when your servant interprets[5] so wisely. Call him out.

SERV. OF EUR. It is impossible.

DIC. Still *you must;* for I won't go away, but will knock

[1] The Babylonians, B. C. 426, Ol. 3, lxxxviii. See Clinton's Fast. Hell. p. 67.

[2] Hieronymus, son of Xenophantes, was a sorry Dithyrambic poet. See the Scholiast on The Clouds, v. 349. For this use of ἕνεκα see Krüger's Greek Grammar, § 68, 19, obs. 2.

[3] "Σκῆψις est prætextus sive excusatio quâ utebantur in jùs citati, quò minùs ad diem se sisterent." *Elmsley.*

[4] See Liddell's Lex. voc. ἀναβάδην. "Anglice, *with the legs up.*" *Blaydes.* "*With his feet reposed on couch.*" *Walsh.* "In the upper spheres." *Droysen.* Cf. vs. 411.

—"his outward man
Is in the garret writing tragedy:
While his essential being is abroad,
Pursuing whimsies in the world of fancy." *Frere.*

[5] "Ὑποκρίνεσθαι, *interpretari*, legitur in Vesp. 53." *Elmsl.*

at the door. Euripides, dear little Euripides,[1] hearken, if ever you did to any man. Dicæopolis of Collidæ calls you —I.

EURIPIDES (*from within*).

EUR. I have no leisure.

DIC. Yet be wheeled out.

EUR. It is impossible.

DIC. Yet, however, *do*.

EUR. Well then, I will be wheeled out; but I have no leisure to descend. [*Euripides is wheeled in.*]

DIC. Euripides!

EUR. What sayest thou?

DIC. You make verses with your legs lying up, when you might with them down. No[2] wonder you make your characters lame. But why wear you the rags from tragedy, a piteous attire? No wonder you make your characters beggars. Come, I beseech you by your knees, Euripides, give me some little rag from your old drama,[3] for I must speak a lengthy speech to the chorus; and if I speak it badly it brings me death.

EUR. What rags? those in which Æneus here, the wretched old man, contended? [*Points to a suit of rags.*]

DIC. They were not Æneus's, but a still more wretched man's.

EUR. The *rags* of the blind Phœnix?

DIC. Not Phœnix's, no; there was another more miserable than Phœnix.

EUR. What ragged garments does the man require? What! do you mean the *rags* of the beggar Philoctetes?

[1] Comp. Nub. 80, 222, 132, 746.

[2] "*Non sine causa.* Anglice, *no wonder*. Cf. Av. 915. Thesm. 921. Eccles. 245. Pl. 404, 1166." *Blaydes.* "Bellerophon, Philoctetes, and Telephus, in the lost tragedies, which took their names from them, were represented by Euripides as *lame*. In the next twenty lines, the names of all those tragedies, in which Euripides had introduced distressed virgins or old gentlemen in reduced circumstances, are maliciously recounted." *Walsh.* Cf. Ran. 842, 840, 1063. Pax, 147.

[3] The allusion is to the Telephus of Euripides.

"You're he that brings out cripples in your tragedies;
A'nt ye? You're the new poet, he that writes
Those characters of beggars and blind people." *Frere.*

DIC. No; but of one far, far more beggarly than he.

EUR. What! do you wish for the squalid garments which Bellerophon, this lame fellow, wore?

DIC. Not Bellerophon; yet he too, *whom I mean*, was lame, an importunate beggar, and the deuce at talking.

EUR. I know the man—Telephus of Mysia.

DIC. Aye, Telephus: give me, I entreat you, his swaddling-clothes.

EUR. Slave, give him the rags of Telephus: they lie above the Thyestean rags, between[1] those of Ino *and his.*

SERV. Well! take them.

DIC. O Jupiter, that seest through[2] and beholdest all things on every side, *grant me* to dress myself like a most wretched man.[3] [*Puts on the old coat.*] Euripides, since you have freely given me these, give me also those things which go with the rags—the little Mysian cap about my head. "For[4] to-day 'tis needful that I seem to be a beggar; to be indeed what I am, but not to appear so." The spectators *must* know who I am; but the chorus, on the other hand, *must* stand by like fools, that I may fillip them with quibbles.[5]

EUR. I will give it; for you devise subtleties with a sagacious intellect.

DIC. Mayest thou be happy! but to Telephus,[6] what I wish him. Bravo! How I am filled now with quibbles! But still I want the beggar's stick.

[1] "A similar ellipsis in Av. 187, *ἐν μέσῳ δήπουθεν ἀήρ ἐστι γῆς* (understand *καὶ οὐρανοῦ*). Æsch. Cho. 61, *ἐν μεταιχμίῳ σκότου μένει*, (sc. *καὶ ἡμέρας*)." *Blaydes.*

[2] Here Dicæopolis holds up to the light the defunct robes, whose numerous rents and peep-holes were a sufficient guarantee for *transparency.*

[3] This verse is in Dindorf's ed. bracketed as spurious.

[4] These two verses, according to the Scholiast, are from the Telephus of Euripides.

"Denn scheinen muss Ich heut ein bettelarmer Wicht,
Und sein zwar wer Ich bin, doch so erscheinen nicht." *Droysen.*

[5] "But the chorus,
Poor creatures, must not have the least suspicion,
Whilst I cajole them with my rhetoric." *Frere.*

[6] Adapted from the Telephus. "*Telepho autem, ut ego cupio*, i. e. male pereat, ut tædet me ejus fabulæ." *Blaydes.* Cf. Hom. Il. iv. 219. Od. i. 243.

"'May the heavens reward you; and as to Telephus,
May they decide his destiny as I wish!'

Eur. Take this, and begone from my stone dwelling.

Dic. My soul,—for thou seest how I am driven away from his house, though in want of many articles of dress,—now be thou importunate, teasing, and earnest in prayer. Euripides, give me a little basket burnt through with a lamp.

Eur. What need, unhappy man, possesses you for this wicker-work?

Dic. No need, but still I wish to take it.

Eur. Know that thou art troublesome, and begone from my house.

Dic. Alas! Mayest thou be happy, as once thy mother!

Eur. Now leave me.

Dic. Nay, grant me only one little cup whose rim is knocked off!

Eur. Take it, and be damned![1] know that you are troublesome to the house.

Dic. By Jove, (*aside*,) you know not yet what ills you work yourself.—But, sweetest Euripides, give me only this, a little pipkin stopped up *as to its chinks* with sponge.

Eur. Fellow, you will rob me of my tragedy.[2] Take this and depart.

Dic. I am going: and yet what shall I do? for I need one thing, which, if I obtain not, I am undone. Hear, sweetest Euripides! If I obtain this, I will depart, and will not come any more. Give me some withered green-stuff for my little basket.

Eur. You will ruin me. Here they are. My dramas are vanished!

Dic. Well, *I'll beg* no more, but will be gone; for I am exceeding troublesome,[3] "not considering that the chiefs ab-

Why, bless me, I'm quite inspired (I think) with phrases.
I shall want the beggar's staff, though, notwithstanding." *Frere.*

[1] "Eu. Zum Henker nimm's! du bist ein Fluch für dieses Haus!
Dic. Beim Himmel! du weisst nicht, wie du so oft auch uns gequält!
Doch Herzenssüsser Euripides, diess Eine noch,
Gieb mir den Scherben mit dem Schwamm zu wischen drin!" *Droysen.*

[2] "As if the sum and substance of his plays were contained in the tragic apparatus required for them." *Wheelwright.*

[3] This verse is from the Æneus of Euripides. Walsh reads *οὐ δοκῶν γε κοιράνους* and renders, "Albeit not thought to hate the chieftaincy."

hoe me." Ah me, unhappy! how I am undone! I have forgotten that on which all my affairs depend. Sweetest and dearest little Euripides! may I perish most miserably, if I ask for any thing any more, but one thing only, this only one, this only one. Give me the chervil you got from your mother.[1]

EUR. The fellow becomes insolent: shut the door.[2] [*Exeunt Euripides and his slave.*]

DIC. Heart of mine! we must proceed sans chervil. Do you know how great is the contest you will soon have to encounter, about to speak in behalf of the Lacedæmonians? Proceed then, my heart! there is the starting-place! Do you stand? Will you not go, after having imbibed Euripides? —I commend you. Come now, unhappy heart! go there, and then, there offer your head, and say what seems you good. Dare:—go: advance.[3] Well done, heart! [*Lays his head on the chopping-block.*]

CHORUS.

CHO. What will you do? What will you say? Know now that you are a shameless and an iron-hearted man, who, having offered your neck to the state, alone are going to contradict them all. The man does not tremble at the cause. Come now, since you yourself make the choice, say on.

DIC. Take it not ill of me, spectators, if, being a beggar,[4] I am yet about to speak amongst the Athenians on the subject of their state, in comic verse, for even comedy knows what is

[1] "Euripides' mother, as we learn from several passages of our poet, sold water-cresses at Athens. The aristocrat Aristophanes is always particularly unmerciful upon low-lived, vulgar people, who are base enough to live by their honest industry. See, for instance, 853—859." *Walsh.*

[2] See Liddell's Lex. voc. πηκτός.

[3] Vide Dawes, Mis. Crit. p. 471, ed. Kidd. This translation and correction is Porson's. Shaksp. Cymbeline, act i. sc. i., "Take it, heart." The whole speech is a parody on Eurip. Med. 1237.

" 'Tis well. Now forward, even to the place
Where thou must pledge thy life, and plead the cause
As may befall thee. Forward, forward yet;
A little more. I'm dreadfully out of spirits." *Frere.*
"Wag's! geh! tritt hin! Heil, Heil dir! stolzes Herz!"
Droysen.

[4] A parody on the following lines in the *Telephus*,

μή μοι φθονήσης', ἄνδρες, Ἑλλήνων ἄκροι,
εἰ πτωχὸς ὢν τέτληκ' ἐν ἐσθλοῖσιν λέγειν.

right: and my words will be severe, but just. For Cleon shall not now[1] calumniate me, that I slander the state in the presence of strangers; for we are by ourselves, and the contest is in the Lenæum;[2] and as yet strangers are not present; for neither is the tribute come in, nor the allies from the states. But now we are winnowed clean; for the sojourners I call the chaff of the citizens. I hate the Lacedæmonians exceedingly, and may Neptune, the god of Tænarus, with an earthquake,[3] shake and throw down on all of them their houses; for my vines have been cut down as well as *yours*. But,—for those who are present at my speech are friends, why do we thus accuse the Lacedæmonians? For men of us,—I do not mean the state, bear this in mind, that I do not mean the state, but certain rascally fellows, base coin, unfranchised, and counterfeit, and alien-citizens, were in the habit of informing against the small cloaks of the Megarians:[4] and if any where they were to see a cucumber, or a leveret, or a sucking-pig, or garlic, or salt in lumps,[5] these were Megarian, and were confiscated the same day. And these, indeed, are trifles, and customary.[6] But certain young men, drunk with playing at the cottabus, went to Megara and stole away the courtesan Simætha; and then the Megarians, excited by their griefs, stole away in return two harlots from Aspasia;[7] and hence the beginning of the war broke out for all the Greeks from three strumpets. Then Pericles, the Olympian, in his ire, lightened, thundered, utterly confounded Greece, enacted laws, written like catches, "That the Megarians should neither remain in our territory, nor in our markets,

[1] "For Cleon shall not now asperse me, that,
In strangers' presence, I malign the state." *Wheelwright.*

This is a good example of the force of γε, which is best expressed by *emphasis*. In Greek γε seems to be a substitute for our *Italics*.

[2] Vide Mus. Crit. Cant. vol. ii. p. 81.

[3] See Thuc. i. 128; iii. 89. Thirlw. *Greece*, vol. iii. p. 7 and 111.

[4] As an explanation, vide Xen. Mem. Socrat. lib. ii. c. vii. § 6, *Μεγαρέων δὲ οἱ πλεῖστοι, ἔφη, ἀπὸ ἐξωμιδοποιίας διατρέφονται.* See also Walsh's note.

[5] See Liddell's Lex. voc. *χόνδρος*.

[6] "And these indeed were trifles, and the custom of the country." *Walsh.*

[7] The genitive Ἀσπασίας depends on *ἀντεξέκλεψαν*. Cf. Pind. Ol. i. 98. Vesp. 1369. Eq. 1149. "The author represents her as though she had kept a brothel." *Droysen.*

nor on the sea, nor on the mainland."[1] Then the Megarians, when now they were gradually famishing, entreated the Lacedæmonians that the decree *which had been made* on account of the strumpets might be changed *through their intervention;* and we were not willing, though they often entreated us. And after this now there was a clatter of bucklers. Some one will observe, we ought not: but tell us what we ought *to have done.* Come, if some Lacedæmonian sailed out with his ship and informed against and sold a little Seriphian dog, would you have sat still at home? Far from it, certainly. Most assuredly you would have launched immediately three hundred vessels, and the city would have been full of the din of soldiery, of shouting about the election of a Trierarch, pay being issued, figure-heads getting gilded, piazzas groaning, provisions getting measured out, of wine-skins, of oar-leathers, of people buying jars, of garlic, olives, onions in nets, chaplets, sprats, flute-girls, and black eyes. And the dock-yard again *had been filled* with spars getting cut into oars, wooden pins sounding, bottom-oars getting furnished with thongs, boatswain's flutes, fifes, whistlings. I know that you would have done this, "and do we not imagine that Telephus[2] *will do the like?* Then there is no sense in us."

1 Sem. Chor.[3] What, really, you rogue and blackguard? Have you the audacity to say this of us, you beggar? And if any of us has been an informer, do you upbraid us with it?

2 Sem. Chor. Yea, by Neptune, and he says too, what he does say, all justly; and about none of them does he tell lies.

1 Sem. Chor. Then, if it was just, ought this fellow to mention it? But neither shall you dare to say this with impunity.[4]

[1] "Gab Kriegsmanifeste recht im Trinkliedsstyl verfasst:
'Nicht zu Wasser und Land, nicht in Hafen und Markt,
Nicht als Wandrer noch Gast,
Nie suche noch finde sich hier ein Megarer Ruh noch Rast.'"
Droysen.

[2] Another quotation from the Telephus.

[3] "Here the chorus separates itself into two divisions, one opposing Dicæopolis, the other supporting him." *Schol.*

[4] ἀλλ' οὐδὲ χαίρων. Most editors now exhibit ἀλλ' οὔτι. Cf. Vesp. 185. Ran. 843. Soph. Rex, 363. Phil. 1283. Dindorf, who on vs. 784 has changed the old reading ἀλλ' οὐδὲ into ἀλλ' οὐχὶ, has here restored the old reading, for reasons best known to himself.

2 Sem. Chor. Hollo you! whither are you running? will you not stop? Since if you strike this man, you yourself shall quickly be raised aloft![1]

1 Sem. Chor. Ho, Lamachus! thou who lookest lightning, help us, thou with the Gorgon crest, having appeared!—Ho, Lamachus! friend! fellow-tribesman! let every one assist with speed, if any there be a Taxiarch or engineer, for I am seized by the middle.

Lamachus.

Lam. Whence heard I the warrior cry? Whither must I render assistance? whither send in tumult? Who roused the Gorgon from my shield's cover?

Dic. (*affecting to be terrified,*) O hero Lamachus! what crests and cohorts!

Chor. O Lamachus! has not this fellow for a long time been speaking evil of our whole city?

Lam. You there! do you, you beggar, dare say this?

Dic. O hero Lamachus! yet pardon me, if, a beggar, I have spoken, and babbled any thing.

Lam. What have you said of us? Will you not tell?

Dic. I don't know as yet, for I am dizzy in my head through fear of your arms. But, I entreat you, remove from me the bugbear.[2]

Lam. Very well! [*Turns away the shield from him.*]

Dic. Now place it for me upside down.[3]

Lam. There it lies. [*Puts the shield upside down before him.*]

Dic. Come now, *give* me the feather[4] out of your helmet.

[1] A phrase from the Palæstra: see Walsh's note. Brunck's version (an adaptation of the language of Terence) has misled both Bothe and Blaydes:

"Hands off there! what are ye after? Leave him go!
I'll grapple ye else, and heave ye neck and crop." *Frere.*

[2] See Pax, 473.

"I can't.
I can't remember; I'm so terrified.
The terror of that crest quite turned me dizzy;
Do take the hobgoblin away from me, I beseech you." *Frere.*

[3] "To serve him for a basin to vomit in." *Dindorf.*

[4] To tickle his throat with.

LAM. Here's a feather for you.

DIC. Now take hold of my head, that I may vomit, for my stomach's turned at the crests.

LAM. Hollo you! what are you going to do? Are you about to cause a vomit with the feather?

DIC. Why, is it a feather? Tell me, what bird's? Is it a braggadocio's?[1]

LAM. Woe for you, assuredly you shall[2] die. [*A scuffle, in which Lamachus is foiled.*]

DIC. By no means, Lamachus; for it is not a matter for such strength as yours. But if you are strong, why don't you give a proof of it? for you are well armed.

LAM. You say this of your general, you beggar?

DIC. Why, am I a beggar?

LAM. Then what are you?

DIC. *Ask me* who?—a good citizen, no stickler for office, but, since what time the war *commenced*, a son of Mars; while you, since what time the war *commenced*, a Mr. Placeman.

LAM. For they elected me.

DIC. Aye,[3] three cuckoos. Therefore, being disgusted at this, I made peace, when I saw hoary-headed men in the ranks, but striplings, such as you,[4] shirking the service;[5] some in Thrace, with an allowance of three drachmæ, Tisameno-Phænippi;[6] Panourg-Hipparchidæ; others with Chares; others among the Chaonians, Gereto-Theodori;

[1] "Vielleicht vom Grossthugöckelhahn?" *Droysen.*

[2] ὡς τεθνήξεις. See Elmsley's note. Cf. Vesp. 1449, and vs. 335 *supra.*

[3] See Quart. Rev. No. xiv. p. 464. Mus. Crit. i. 75, p. 278. Monk, Alc. 41. τρεῖς=ὀλίγοι, κόκκυγες=ἠλίθιοι.

"Who voted it?
A parcel of cuckoos! Well, I've made my peace.
In short, I could not abide the thing, not I;
To see grey-headed men serve in the ranks,
And lads like you despatched upon commissions;
Some skulking away to Thrace, with their three drachmas."
Frere.

[4] See Dindorf's note.

[5] These gentlemen have a name to themselves in Ran. 1014.

[6] These are fictitious comic appellations for individuals unknown.

Diomei-Alazones; others at Camarina,[1] and at Gela, and at Catagela![2]

Lam. For they were elected.

Dic. But what's the reason that you somehow or other always receive pay, while none of these present *gets any?* Prithee, Marilades, you with the grey head, have you ever been on an embassy? [*touches his pocket.*] See! he shakes his head; and yet he is temperate and hard-working. What, pray, says Dracyllus, or Euphorides, or Prinides? Has any among you knowledge of Ecbatana, or the Chaonians? They say no. But the son of Cæsyra[3] and Lamachus *know them;* whom lately, on account of their shot and debts, like those who pour out their dirty wash-water of an evening, all their friends exhorted,[4] "Get out of the way."

Lam. O democracy! Is this then to be endured?

Dic. Certainly not, unless Lamachus gets paid for it.

Lam. Well then, I will ever wage war with the Peloponnesians, and will harass them in every way, both with ships and land forces, to the best of my power.

Dic. I, on the other hand, give notice to all the Peloponnesians, and Megarians, and Bœotians, to sell, to traffic with me, but not with Lamachus.[5] [*Exeunt omnes.*]

[1] The person here alluded to is Laches. Vide Thucyd. lib. iii. 86,—Τοῦ δ' αὐτοῦ θέρους τελευτῶντος, 'Αθηναῖοι εἴκοσι ναῦς ἔστειλαν ἐς Σικελίαν, καὶ Λάχητα τὸν Μελανώπου στρατηγὸν, κ. τ. λ. In the Wasps we shall find him introduced as a *dog*.

[2] "With Camarina and Gela, towns of Sicily, the poet (*παρὰ προσδοκίαν*) joins Catagela, (*town of derision*,) where *Catania* might be expected; denoting by this fictitious appellation the ridicule which was often cast upon the Athenians by their ambassadors. Plautus (Mil. Glo. i. 1, 14) appears to have had these sesquipedalian appellatives in his mind when he introduces *Pyrgopolynices* discoursing on the *Campi Gurgustidonii*—

Ubi Bombomachides Cluninstaridysarchides,
Erat imperator summus." *Wheelwright.*

[3] Probably Alcibiades. But it is a questionable point. See Elmsley's note. Compare also Nub. 46.

[4] "That, with their debts and payments long since due,
Have heard their friends insisting and repeating,
"Get off,"—"Keep out of the way;" like the housewife's warning,
That empties a nuisance into the street at night." *Frere.*

[5] A similar change of construction occurs, vs. 722.

CHOR. The man prevails with his arguments, and makes converts of the people on the subject of the peace. But let us strip and follow with our Anapæsts.

PARABASIS.

From the time that our instructor has presided over the comic choruses, he never yet came forward to the spectators to tell how clever he is. But being calumniated[1] among the hasty-deciding Athenians by his enemies, that he ridicules our state and insults the democratic party, he wants now to make his defence before the changeful Athenians. Now your poet says he is worthy of much good treatment at your hands, in that he put an end to your being neatly cajoled by strangers' words,[2] and to your delighting in flattery, and to your being gaping-mouthed cockneys.[3] And formerly the ambassadors from the cities, trying to cajole you, used first to call you "violet crowned;"[4] and as often as any one said this, immediately, by reason of the "crowns," you sat on the tips of your—bums.[5] And as often as any one soft-sawdered you and called you "sleek Athens," he used to obtain all his wish through the "sleekness," for having attached to you the glory of an anchovy.[6] By having done this, he has been the cause to you of many advantages, and from having made known to you how the people in the cities live under a democracy.[7]

[1] Another allusion to his *Babylonians*. See vs. 377, 502.

[2] Bergk supposes the allusion to be to the embassy of Gorgias of Leontium.

[3] A reflection on their gullibility and readiness to run open-mouthed after any new foolery. Accordingly (in Eq. 1262) he calls them "a city of *Gapenians*,"—instead of *Athenians*.

[4] "Pindar first gave this epithet to Athens—

Αἱ λιπαραὶ καὶ ἰοστέφανοι Ἀθῆναι."—*Schol.*

[5] A facetious parody on the proverb *ἐπ' ἄκρων τῶν ὀνύχων*, said of persons who walk proudly. Aristophanes, accordingly, makes the Athenians *sit* proudly on another extremity.

[6] That is, of being *oily*.

[7] Meaning, of course, their miserable condition.

"He has openly shown
The style and tone
Of your democracy ruling abroad.
He has placed its practices on record;
The tyrannical arts, the knavish tricks,
That poison all your politics." *Frere.*

Accordingly, now from the cities they have come, bringing in to you tribute, desiring to see the best of poets, who had the hardihood to say amongst the Athenians what is just. And so far already has the fame of his daring reached, when even the King, questioning the embassy of the Lacedæmonians, first asked them whether of the two had the superiority at sea; and then about this poet,[1] which of the two he plentifully abused. For he said that those people must have become far better, and would be far superior in war, who had him as an adviser. For this reason the Lacedæmonians make you proposals of peace, and demand back Ægina. And for that island[2] they do not care, but *only* that they may dispossess this poet. But do you therefore never give him up, inasmuch as he will represent in his comedies what is right. And he says he will teach you many good points, so that you be fortunate, not by wheedling you, nor yet by offering bribes, nor yet by cheating a little, nor yet by playing the villain, nor yet by besprinkling you with praise, but by teaching what is best. Wherefore let Cleon cunningly devise, and contrive every thing against me: for that which is good, and that which is just with me, shall be *my* ally; and never will I be found, like him, a cowardly and effeminate minister of the state. Come hither, ardent, eager, Acharnian Muse, having the strength of fire, like as the sparks, roused by the favouring fan, bounce from the oaken ashes, when our small fry are lying in readiness, while others mix up the sparkling[3] Thasian *pickle*, and others knead the bread. Come thus to me, your fellow-tribesman, with a pompous, vehement, rustic melody.

We aged veterans blame the city; for we are not cherished in our old age in a manner worthy of those our naval victories, but we suffer hardships at your hands, who having cast aged heroes into suits, suffer us to be laughed at by stripling

[1] "Accusativus de quo." For this, see Mus. Crit. i. p. 532.

[2] See Thirlw. *Hist. Græc.* iii. p. 129. Cf. Thuc. i. 139. "Wishing to eject the poet." *Wheelwright.* Cf. Elmsl. ad vs. 464. Walsh has mistaken the construction; *τὴν Αἴγιναν* is to be repeated from the foregoing line. Aristophanes is known to have possessed an estate in that island. Compare also Brunck's version as reprinted by Didot.

"Sie bezwecken janur zu entziehn euch unsern Poeten." *Droysen.*

[3] *λιπαράμπυκα.* Pind. Nem. vii. 22.

orators, being nothing but dumb and crack-voiced, whose preserving Neptune is the staff *we bear*. And babbling through age, we take our stand at the bar,[1] not seeing any thing but the mist of Justice. While he, eager to have a stripling[2] act as junior counsel to himself, strikes quickly,[3] engaging him with periods well-rounded; and then he drags into court the aged Tithonus, and interrogates him, setting word-traps, rending and troubling and confounding him. But he mumbles through old age, and then, cast in his suit, departs. Then he whines, and weeps, and says to his friends, "I depart, having incurred as a fine that wherewith I was to have bought a coffin."[4] How is this fitting, to ruin an old man, a hoary warrior, at the clepsydra, who has laboured much with you, and wiped off the heated sweat, manly, indeed, and copious, who acted the warrior's part at Marathon, for the city's sake? Then, when we were at Marathon, we were the pursuers,[5] but now we are pursued by very knavish men; and are taken besides. What will Marpsias reply to this?[6]

For how is it fitting that a man bent double, such as Thu-

[1] *τῷ λίθῳ*, i. e. *τῷ βήματι.*

"We, the veterans of the city, briefly must expostulate
At the hard ungrateful usage which we meet with from the state,
Suffering men of years and service at your bar to stand indicted,
Bullied by your beardless speakers, worried and perplexed and frighted." *Frere.*

[2] Cf. Soph. Tr. 814. Dindorf's text (from which the above translation is made) exhibits *ὁ δὲ νεανίαν ἑαυτῷ σπουδάσας ξυνηγορεῖν.* Others adhere to the old reading, *νεανίας*, which, as *accusative*, is tolerable, Mr. Blaydes' note is not, we conceive, written in his best manner; *ὁ νεανίας συνηγορεῖ ἑαυτῷ*, and *σπουδάσας ἑαυτὸν συνηγορεῖν*, are sad blunders.

"Doch das Bürschchen Staates-Anwalt, eifrig seinem Vortheil nach,
Greifet an und trifft mit gewählten, feinen Worten Schlag auf Schlag,
Kreuzt die Fragen, schneuzt die Antwort, stellet Fallen allerhanden." *Droysen.*

[3] Cf. *εἰς εὐτέλειαν = εὐτελῶς*, Av. 805. Thuc. v[illegible] 86.

[4] "What I'd saved to buy a coffin,
I must spend to pay my fine." *Walsh.*

[5] A pun on the twofold meaning of *διώκω*, to pursue, and to prosecute. Cf. Eq. 969. Vesp. 1207.

[6] For the construction, cf. Eccl. 249, Nub. 1679.

cydides,[1] should perish, entangled in the Scythian wilderness, this Cephisodemus, the prattling advocate? Wherefore I pitied him, and wiped my eyes, when I saw an aged man confounded by an archer-fellow; who, by Ceres, when he *was* Thucydides, would not readily have put up with even Ceres herself; but first he would have floored in wrestling ten Evathli, and with bawling would have silenced three thousand Archers, and would have out-constabled[2] the relations of the father himself of Cephisodemus. But, since you do not suffer the aged to get any sleep, decree that the indictments be separate, so that the advocate of the old man may be old and toothless; but the young men's, lewd and prating, and the son of Clinias.[3] And henceforth it is the old man's[4] business to banish, and, if one be brought to trial, to fine the old, and the young man's business *to banish and fine* the young.

DICÆOPOLIS (*coming from his house*).

DIC. These are the boundaries of my market-place. Here it is allowable for all the Peloponnesians, and Megarians, and Bœotians to traffic, on condition that[5] they sell to me, and not to Lamachus. But as clerks of the market[6] I appoint these three, who have obtained the office by lot,—thongs from Mangetown. Here let neither any sycophant enter, nor any other that is a man of Phasis.[7] But I will go to fetch the pillar,[8]

[1] The Thucydides here alluded to, and also in the Wasps, vs. 947, was the son of Melesias, brother-in-law of Cimon. See Thirlw. *Hist. Græc.* iii. p. 45, and p. 53, note. For τῷ γὰρ, cf. Thesm. 839. Nub. 355.

[2] "And be-constabled the relations
Of the father of this scamp." *Walsh.*

[3] Alcibiades. See Aristophanes' Dætaleis, Fragm. i.

[4] "Χρὴ is very rare, c. dat. pers. pro. acc.; Soph. Ant. 736; Eur. Ion, 1317." *Lidd. Lex.* Mr. Blaydes' method is *contra linguam.*

[5] See Krüger, Gr. Gr. § 68, 41, obs. 8, and § 65, 3, obs. 3.

[6] For the Agoranomi, vide Bockh's Public Economy of Athens, i. 67; ii. 49. "ἐκ Λεπρῶν. A fictitious name, with an allusion to *Lepreum*, a town of the Peloponnese, and λεπρὸς, *mangy*. Cf. Av. 149." *Blaydes.*

"Und bestellt sind als Marktmeister dieses freien Markts
Drei wohlgewählte wackere Peitschen aus Lepreos." *Droysen.*

[7] "Here let no base informer dare to come,
Nor any other man from *Quibbleford.*" *Walsh.*

There is an allusion to φαίνειν, i. e. συκοφαντεῖν. Cf. Av. 1694.

[8] Vide Thucyd. lib. v. c. 18, 43—46.

upon which I have inscribed the peace, that I may set it up in the market-place open to view. [*Exit Dicæopolis.*]

ENTER MEGARIAN AND DAUGHTERS.[1]

MEG. Market of Athens, hail! beloved of the Megarians! By the god of friendship, I longed for you, as for a mother. But, O unhappy daughters of a miserable father, get[2] up to the barley-cake, if any where you find it. Hear, pray; let your bellies[3] give attention. Whether do you wish to be sold, or miserably starve?

DAUGH. To be sold! to be sold!

MEG. I also myself say yes. But who so simple as to buy you, an evident loss? However, I have a certain Megarian device; for I will dress you up as hogs and say I am bringing them for sale. Put on these hog's hoofs, and take care that you appear to be the offspring of a noble sow; since, by Mercury, if you shall come home, you shall miserably experience[4] excess of hunger. Put on also these little snouts, and then enter thus into the sack. But take care that you grunt and cry coï, and utter the voice of the pigs of the Mysteries.[5] While I will call Dicæopolis, *to see* where *he is*.[6] Dicæopolis! do you wish to buy some little pigs?

DICÆOPOLIS.

DIC. What! a Megarian?

MEG. We have come to traffic.

DIC. How fares it with you?[7]

MEG. We are always hungering one against the other by the fire-side.

[1] In the original, the Megarian, as well as the Bœotian who is afterwards introduced, talks in a very broad provincial dialect. This Mr. Walsh has represented by the medium of the Lowland Scotch, and Mr. Droysen by the doggrel German exhibited in the German "Punch."

[2] "Dixit *ἄμβατε* poëta, quia actores *εἰσελθόντες κατὰ τὴν ὀρχήστραν, ἐπὶ τὴν σκηνὴν διὰ κλιμάκων ἀναβαίνουσι*, teste Polluce, iv. 127." *Elmsley* in Auctario.

[3] *παρὰ προσδοκίαν*, for *προσέχετε τὸν νοῦν*.

[4] Cf. Ran. 421.

[5] "An' raise sic noises as the haly pigs
Bred to be killt i' the Muckle Mysteries." *Walsh.*

[6] Comp. Soph. Ajax, 103. Rex, 926. Antig. 318.

[7] Cf. Eq. 7. Lys. 1002, 1072.

DIC. By Jove, but that's jolly, if a piper be present. But what else are you Megarians about now?

MEG. Just what we *are* doing.[1] When I set out from thence, the committee were contriving this for the state, how we might most quickly and most miserably perish!

DIC. Then you will soon get rid of your troubles.

MEG. Certainly.

DIC. But what else *is going on* at Megara? What is the price[2] of grain?

MEG. With us, of a high price, like the gods.

DIC. Do you then bring[3] salt?

MEG. Have you not the command of it?

DIC. Nor yet garlic?

MEG. What garlic?—the heads of which you always grub up with a stake, like field-mice, whenever you make your inroads.

DIC. What then *do* you bring?

MEG. Why, pigs for the mysteries.

DIC. You say well: show them.

MEG. But indeed they are fine ones. Take one up, if you will. How fat and sleek!

DIC. What is this?

MEG. A pig, by Jove!

DIC. What say you? What country pig is this?

MEG. Of Megara. Or is not this a pig?

DIC. It does not seem so to me.

MEG. Is it not shameful? See the incredulity of the man! He says this is not a pig. But sooth, if you will, make a wager with me now for salt flavoured with thyme, if this is not a pig after the usage of the Greeks.[4]

DIC. Yet at least it is a woman's.[5]

[1] "Id est πράττομεν οἷα δὴ πράττομεν. Cf. Eur. Heracl. 632. Germani dicunt *so so.*" *Dindorf.*

[2] πῶς ὁ σῖτος ὤνιος. See Porson's Tracts, p. 152, ed. Kidd.

[3] Vide Böckh's Public Econ. of Athens, vol. i. p. 135. The sal mines were at Nisæa.

[4] "This is maist shamefu'! What an infidel
He is! He says this is nae pig ava!
Weel, an ye like, I'se wad some thymit saut,
That this wee thing is ca'd a pig in Greek." *Walsh.*

[5] "i. e. *mulieris.* Sic Eurip. Hippol. 474." *Blaydes.*

"DIC. Perhaps it may, but it's a human pig.
MEG. Human! I'm human; and they're mine, that's all.

MEG. 'Tis mine, by Diocles! Whose do you suppose they are? Do you wish to hear them speak?

DIC. By the gods I do.

MEG. Speak quickly now, piggy. Devil take you,[1] you must not be silent. By Mercury, I will carry you home again!

DAUGH. Coï, coï.

MEG. Is this a pig?

DIC. Aye, now it seems a pig, but when grown up it will be a sow.

MEG. Within five years, be well assured, it will be like to its mother.

DIC. But this one here is not fit for sacrifice.

MEG. Why not? How is it not fit for sacrifice?

DIC. It has not a tail.

MEG. For it is young: but when grown up to pig's estate, it will have a great thick red one. But if you like to bring it up, here's a fine pig for you!

DIC. How similar this one is to the other.

MEG. For it is of the same mother,[2] and of the same father. But when it is grown fat and hairy, it will be a very fine pig to sacrifice to Venus.

DIC. But pig is not sacrificed to Venus.

MEG. Not a pig to Venus? Yea, to her only of the gods. And the flesh too of these pigs is sweetest when it is pierced with a spit.[3]

DIC. Can they feed now without their mother?

MEG. Aye, by Neptune, and without their father too.

DIC. But what do they like best to eat?

MEG. Whatever you give them. Ask them yourself.

DIC. Pig! Pig!

DAUGH. Coï, coï.

DIC. Can you eat chick-pease?

DAUGH. Coï, coï, coï.

DIC. What then? Early[4] figs?

Whose should they be, do ye think? So far they're human.
But come, will you hear 'em squeak?" *Frere.*

[1] Cf. vs. 924. Eccl. 1052, 1076. Av. 1467. Pl. 456, 713. Vesp. 1033.

[2] Cf. Soph. Ant. 509.

[3] Sc. ῥ. Herm. Vig. n. 279.

[4] "φιβάλεως is acc. plur. from nom. φιβάλεως, and is joined with ἰσχάδας to show the *species* of figs." *Blaydes.* Cf. Liddell's Lex. in voc.

DAUGH. Coï, coï.

DIC.[1] How sharply you squeak at the figs! Let some one bring in some figs from within for the little pigs.[2] Will they eat them? Bless me! How they do munch them, much-esteemed Hercules! Of what country are the pigs? How[3] Tragasean they look. But they have not perhaps[4] eaten up all the figs.

MEG. No—for I took up this one of them.

DIC. By Jove, the beasts are fine ones! For how much shall I buy[5] your little grunters of you? Say.

MEG. The one for a bunch of garlic; the other, if you will, for a single chœnix of salt.

DIC. I'll buy them of you. Wait you here.

MEG. Aye, aye,[6] sir. [*Exit Dicæopolis.*] Mercury, thou god of traffic, *grant me* to sell my wife in this way, and my mother too!

INFORMER.

INF. Fellow! of what country are you?

MEG. A pig-merchant of Megara.

INF. Then I will inform against these little pigs and you, as enemies.

MEG. The very[7] thing! Again it comes, whence the beginning of our woes took its rise.

INF. You shall Megarize to your cost. Will you not let go the sack?

MEG. Dicæopolis! Dicæopolis! I am informed against by some one.

[1] The preceding verse is expunged by Dindorf and Bothe.

[2] Some figs are now brought and scattered amongst the audience. "It was a common method of securing the favour of an Athenian audience to scatter fruit and nuts amongst them from the stage." *Walsh.*

[3] A pun on τραγεῖν. "They surely come from *Crunchham.*"

"Wo sind sie denn her, die Ferkel? aus Essos scheint es fast.
Doch unmöglich haben sie alle die Feigen hinuntergeschluckt."
Droysen.

[4] "Nicht etwa." *Krüger.* [5] Cf. 815. Pax, 1261. Ran. 1229.

[6] Cf. Pax, 275. Vesp. 142, 851, 1008. Eq. 111.

[7] Cf. vs. 41. Pax, 289, 516. Av. 354, 507. Ran. 318, 1342. Eur. Or. 802. Hel. 630. Krüger's Gr. Gr. § 51, 7, obs. 11.

DICÆOPOLIS.

DIC. Who is he that informs against you? Clerks of the market, will you not exclude the informers? What has come into your head, pray,[1] that you lay[2] informations without a wick?

INF. What! shall I not inform against our foes?

DIC. Aye, to your cost, if you will not run elsewhere and play the informer. [*Exit Informer.*]

MEG. What an evil is this in Athens!

DIC. Be of good heart, Megarian. Come, take this garlic here, and the salt, at which price you sold your pigs, and fare thee well!

MEG. But *to fare well* is not in fashion with us.[3]

DIC. On my own head then be the impertinence.

MEG. My little grunters, make the attempt, even without your father, to eat the cake to your salt,[4] if any one offer it. [*Exeunt omnes.*]

CHO. The man is prosperous! Have you not heard how the measure[5] succeeds? For the man will reap the benefit, sitting in the market-place. And if any Ctesias enter, or other informer, he shall sit down in tears. Neither shall any other man injure you by cheating you in the purchase of provisions. Neither shall Prepis wipe upon you his lewdness.[6] Nor shall you jostle with Cleonymus; but shall pass through with a clean cloak. And Hyperbolus, when he meets with you, shall not involve you in lawsuits. Nor yet, again,

[1] See Krüger, Gr. Gr. § 56, 8, obs. 3.

[2] An untranslateable pun; as the words also mean, "why do you shine without a wick?"

"Denouncing is he? Constables,
Why don't you keep the market clear of sycophants?
You fellow, I must inform you, your informing
Is wholly illegal, and informal here." *Frere.*

"Was plagt dich, Luchsaug, hier zu leuchten ohne Licht?" *Voss.*

[3] On this play of words, vide Monk, Alcest. vs. 527.

[4] On this use of *ἐπὶ*, see Donalds. N. C. p. 226. In Vesp. 495, there is a play on this phrase, (*ὀψωνεῖν ἐπὶ τυραννίδι*,) for the words are capable of two interpretations, "buy dainties with a view to a tyranny," and, "buy dainties as a relish to his tyranny." Cf. ibid. 498, and note on Eq. 707.

[5] For *τὸ βούλευμα* simply. Cf. Nub. 2.

[6] A parody on Eur. Bacch. 344, *μηδ' ἐξομόρξει μωρίαν τὴν σὴν ἐμοί.*

shall Cratinus, when he falls in with you in the market-place, walk up to you with his head close shaven,[1] the very rascally Artemo, the man so very rapid in his music, stinking beastly of his Tragasean father in his arm-pits.[2] Neither, again, shall the most villanous Pauson jeer you; nor Lysistratus in the forum, the disgrace of Cholargeus, he who is double-dyed in villany, shivering and starving continually more than thirty days[3] each month.

BŒOTIAN (*with pipers and attendants*).

BŒOT. Let Hercules be witness, I am wretchedly tired in my neck. Ismenias, do you lay down the penny-royal gently. But you, as many flute-players[4] as are present from Thebes, with your bone pipes play "the dog's backside."

DIC. (*coming out of his house*). Go to the devil! Won't you get away from my doors, you wasps? Whence have the bumble-bees of Chæris (the devil take them!) flown to my doors?[5] [*Exeunt pipers.*]

BŒOT. With pleasure, stranger, by Iolaus. For playing behind me from Thebes, they have shaken off the blossoms of the penny-royal on the ground. But, if you like, purchase some of the fowls or locusts,[6] which I bring.

DIC. Hail, my roll-eating little Bœotian! What are you bringing?

[1] See Liddell's Lex. voc. μοιχός.

"Nor he, the bard of little price,
Cratinus, with the curls so nice,
Cratinus in the new device
In which the barber drest him." *Frere.*

[2] Cf. εἰ τῆς κεφαλῆς ὄζω μύρου, Eccl. 524. See note on Vesp. 1059.

[3] "The wit is the same as if one were to say of a very studious person, that he read twenty-five hours a day." *Walsh.* Cf. Eccl. 808.

[4] ——"An' a' you croonin' pipers,
Wha come frae Thebes, may haud awa to hell,
An' blaw the droddum o' the muckle deil." *Walsh.*

[5] "Get out! what wind has brought 'em here I wonder?
A parcel of hornets buzzing about the door!
You humble-bumble drones—Get out! get out!" *Frere.*

"Von wannen kommt ihr, die gleich der Henker holen mag,
Zu meiner Thür, ihr Dudelchairishornissenvolk!" *Droysen.*

[6] See Liddell's Lex. in voc.

Bœot. Absolutely whatever is good amongst the Bœotians: origanum, penny-royal, rush-mats, wicks, ducks, jackdaws, woodcocks, coots, sand-pipers, divers.

Dic. Then you have come to the market, as if a tempest of birds.

Bœot. Moreover I bring geese, hares, foxes, moles, hedgehogs, cats, beavers, ferrets, otters, Copaic eels.

Dic. O thou that bringest a fish most delightful to men! if you are bearing the eels, permit me to address them.

Bœot. "Eldest[1] of fifty Copaïc daughters," come forth, and be civil to this[2] stranger.

Dic. O dearest thou, and long desired! Thou hast come longed for indeed by the comic chorusses, and dear to Morychus.[3] Attendants, bring out for me the brazier and the fan hither. [*Servants crowd round the eel.*] Look, my boys, at the splendid eel, which has come at length in the sixth year, longed for. Address it, my children, and I will furnish you with coals for this stranger's sake. But carry it in: for not even when dead may I ever be bereft of you stewed in beet.[4]

Bœot. But how shall I have a recompense for this?

Dic. This one, perhaps, you will give me as my market toll. But if you are for selling any of these others, say on.

Bœot. All these will I.

Dic. Come, for how much, say you? Or will you take home other wares from hence?

Bœot. Aye, whatever there is at Athens, and not among the Bœotians.

Dic. Will you buy and take with you Phaleric anchovies, or crockery?

Bœot. Anchovies or crockery? We have them at home. *Let me have* whatever is not amongst us, but is, on the contrary, abundant here.

[1] A parody on a line of Æschylus.

[2] "The position of the words is unusual. Cf. Nub. 745, Pax, 417, Æsch. Pr. 51." *Dindorf.*

[3] Morychus is again mentioned in the Wasps, vs. 506, 1142; and the Peace, vs. 1008. He was a great epicure and particularly fond of these eels. He is also spoken of as a tragic writer by the Scholiast.

[4] "The whole of this speech is a quiz upon the tragic writers; the concluding couplet is parodied from the *Alcestis* of Euripides, vs. 374." *Walsh.*

DIC. Then I know *your wants:* bring out an informer, having packed him up like crockery.

BŒOT. By the two gods,[1] I should certainly get even a large profit, if I took him with me, like an ape full of much mischief.

DIC. And see! here comes Nicarchus to lay informations.

NICARCHUS.

BŒOT. He is small in stature.

DIC. But all there is of him is bad.

NIC. Whose are these wares?

BŒOT. Mine here,[2] from Thebes, be Jove my witness.

NIC. I then here inform against them as an enemy's.

BŒOT. What ails you[3] then that you have commenced war and battle with the little birds?

NIC. I will inform against you too, as well as these.

BŒOT. In what way having been injured?

NIC. I will tell you, for the good of the bystanders. You are importing wicks[4] from the enemy.

DIC. And so, forsooth, you are for informing against *a wick?*

NIC. Yes; for this wick might set fire to the dock-yard.

DIC. A wick a dockyard? Oh! oh!—As how?

NIC. A Bœotian might stick it in a tom-tailor,[5] and kindle it and send it into the dockyard through a sewer, having watched for a mighty wind. And if the fire were once to catch the ships, they would be immediately in a blaze.

DIC. Abandoned miscreant! would they be in a blaze from a tom-tailor and a wick? [*Beats him.*]

NIC. I call *you all* to witness!

DIC. Stop his mouth! Give me some straw, that I may

[1] "The 'two gods' in the mouth of a Bœotian mean Amphion and Zethus, the founders of Thebes; in that of a Lacedæmonian, Castor and Pollux, the tutelary divinities of Sparta." *Walsh.*

[2] Cf. vs. 93. Nub. 1202. Soph. Col. 344.

[3] See Krüger's Gr. Gr. § 56, 8, obs. 3.

[4] Vide Böckh's Public Economy of Athens, vol. i. p. 57.

[5] A small brown insect which runs on the surface of smooth water, *the water-spider*, Lat. *tipula*. "I am surprised that Dindorf should have approved of Elmsley's interpretation, ('a small boat,') for the *νεώριον*, as the Scholiast rightly informs us, was *ὁ τόπος ὁ περιέχων τὰ πλοῖα, ἡνίκα ἂν ἑλκυσθῶσιν.*" *Blaydes.* The richness of the absurdity consists in the *inaptitude of the means.* Walsh and Frere translates it a *cock-roach;* Blaydes, *culmus fistulosus;* Droysen, as I have. For the participles, see Krüger, Gr. Gr. § 56, 15, obs. 2.

take and pack him up like crockery, lest he get broken in the carriage.[1] [*Throws him down and packs him up.*]

CHO. Pack up well, good sir, the stranger's[2] merchandise in such a manner, that he may not break it in carrying it.

DIC. This shall be my care; for of a truth it rings[3] loud, and cracked, and hateful to the gods besides.

CHO. Whatever will he make of it?

DIC. It will be a vessel good for all work; a mixer for mischiefs; a pestle for law-suits; a lamp to inform against[4] those liable to give in an account; and a cup to mix up troubles in.

CHO. But how could any one confidently use such a vessel in his house, always making such a jar?

DIC. It is strong, good sir, so that it would never break, if it were suspended by the feet, head downwards. [*Lifts him up by the legs.*]

CHO. It's all right now.

BŒOT. Marry, I am going to make a harvest.[5]

CHO. But, best of strangers, with this man on your side, take and make an attack, where'er you please, upon every informer.[6]

DIC. At last I've packed him up, and be damned to him! Bœotian, take and bear off your crockery.

BŒOT. Stoop your neck as you go, Ismenias.

[1] Vs. 928 is, by Dindorf, bracketed as spurious.

[2] "My dearest fellow, pray be wise,
And pack the stranger's merchandise
With care, for fear he break it." *Walsh.*

[3] Dicæopolis gives him a hearty kick. Cf. Pers. iii. 21,

"——— *Sonat vitium* percussa, malignè
Respondet viridi non cocta fidelia limo."

[4] There is a similar play upon the word φαίνω in vs. 826.

[5] "Θερίδδεν pro εὖ πράττειν dictum videtur." *Elmsley.*

"I 'se soon hae routh o' gear, sir." *Walsh.*

But see Liddell's Lex. in voc.

[6] Similar advice was given by Socrates to his friend Crito. This passage has been generally misunderstood. The general interpretation is, "Take and fling him where you please,—a sycophant fit for all purposes."

"Doch nun, du Fremdling treu und bieder,
Nun nimm ihn, trag' ihn, wirf ihn wieder
Wohin du willst,
Den Schuftsykophanten nieder!" *Droysen.*

DIC. And *take care* that you carry him with caution. At[1] all events you 'll carry a shaky piece of goods.—Yet still *up with it.* And if you make any gain by carrying this merchandise, you 'll be a happy man, as far[2] as informers are concerned. [*Exit Bœotian carrying the informer on his back.*]

SERVANT OF LAMACHUS.

SERV. Dicæopolis!

DIC. What is the matter! Why do you call me?

SERV. Why? Lamachus requested you to let him have for this here drachma some of your thrushes for the feast of Pitchers. But requested you *to let him have* a Copaïc eel for three drachmæ.

DIC. Who may this Lamachus be that requests the eel?

SERV. The dreaded one, he with the shield of tough bull's-hide, who brandishes the Gorgon, waving three over-shadowing crests.

DIC. I would not, by Jove, if even he were to give me his buckler. Let him wave[3] his crests at salt-fish. But should he make a great din, I will call the Market-clerks. And I will take this merchandise for myself, and enter to the accompaniment of thrushes' wings[4] and blackbirds. [*Exeunt omnes.*]

CHO. You have seen, oh! you have seen, city at large, the prudent man, the very wise, what articles of merchandise he is able to deal in, by having made peace; of which some are useful in the house, others again are suitable to eat up warm. All good things are spontaneously provided for him. Never will I welcome War[5] to my house, nor yet shall he ever at my house chaunt "The Harmodius," seated as a guest; because he is a fellow quarrelsome over his cups, who, having

[1] "You 'll take a precious shaky bit of goods—
But never mind. For if," &c. *Walsh.*

"He's an unlucky commodity; notwithstanding,
If he earns you a profit, you can have to say,
What few can say, you've been the better for him,
And mended your affairs by an informer." *Frere.*

[2] Cf. Krüger's Gr. Gr. § 68, 19, obs. 2.

[3] See note on vs. 835.

[4] "To the tune of thrushes' wings and blackbirds' pinions."
Cf. Liddell's Lex. voc. ὑπό, A. 5. *Walsh.*

[5] War is here personified.

made a furious assault upon us, possessed of every blessing, perpetrated all evils, and overturned, and squandered, and fought; and, moreover, when I frequently invited him: "Drink, sit down, take this cup of friendship,"—so much the more burnt our vine-props in the fire, and in our despite poured out the wine from our vines. * * * to a feast; at the[1] same time also he is highly elated, and, as a proof of his good fare, threw out these feathers[2] before his doors.

O Reconciliation,[3] companion of the beautiful Venus and the dear Graces, I never knew you had so fair a face! Would[4] that some Cupid, with a chaplet of flowers, like the[5] one in the picture, would take and join together me and thee! or, do you consider me peradventure a very old man? Yet, if I gained you, I fancy I could add three things beside: first, I would plant a long row of vines; then, near to this, some young suckers of young fig-trees; and thirdly, I, this old man here, *would plant* a branch of the cultivated vine; and about your whole estate olives round about, so that you and I may anoint ourselves from them at the New-moons.

HERALD.

HER. "O yez, O yez! according to our national[6] customs

[1] There is a slight *lacuna* here; some words necessary to the sense having dropt out.

[2] Mitchell has translated Kuster's note—"It was usual for the vainer citizens of Athens, when they gave an entertainment, to hang up the feathers of hens or other birds before the doors, that passers-by 'ex illo signo conjicerent lautius intus cœnari.'"

[3] "A beautiful courtesan now makes her appearance on the stage, but, as was always the case in the Grecian theatre with the fair sex, merely acts in dumb show. She appears in the allegorical character of Truce." *Walsh.* Cf. Pax, 719.

"Wie so lang gedacht Ich nicht, wie schön du bist von Angesicht!" *Droysen.*

[4] "πῶς ἄν, *utinam*, εὐκτικῶς. Cf. Eq. 16. Pax, 68. Thesm. 22. Soph. Rex, 765. Aj. 388. Phil. 794. Eur. Med. 96, 174. The *aorist* is usual in this formula, not the *present*." *Blaydes.*

[5] It is said that a celebrated picture by Zeuxis in the Temple of Venus is here alluded to.

[6] "πατρῷος, *paternus*, coming or proceeding from their fathers, especially *inherited from*, &c., as τάφοι, κτήματα, θεοί. πατρικὸς, what is proper to, what was *founded* or *originated* by them, as ἔχθρα, φιλία, βασιλεία, ξένος. πάτριος, what is *peculiar to ancestors*, what is *national*, especially ἔθη, νόμοι; yet also ἱερά, ἐμπειρία, φρόνημα." *Krüger.*

you must drink the Pitchers at the sound of trumpet; and whosoever shall have first emptied *his Pitcher*, shall receive the wine-skin of Ctesiphon."[1] [*Exit Herald.*]

DIC. Slaves, women, did you not hear? What are you about? Do you not hear the Herald? Boil, roast, turn, draw off the hare's flesh quickly, wreathe the chaplets. Bring the spits, that I may spit the thrushes.

CHO. I deem you happy for your good counsel, but more, sir, for your present good cheer.

DIC. What then *will ye say*, when ye see the thrushes roasting?

CHO. I believe you say this also rightly.[2]

DIC. Stir up the fire.

CHO. Did you hear how cook-like and daintily and dinner-like he serves up to himself?

HUSBANDMAN.

HUSB. Ah me, unhappy man!

DIC. O Hercules! who is this?

HUSB. A miserable man.

DIC. Then go your own way.[3]

HUSB. My dearest sir, measure me out a particle of peace, if it be but for five years, for you only are possessed of peace.

DIC. What have you suffered?

HUSB. I am undone, having lost my two oxen.[4]

DIC. Where from?

HUSB. The Bœotians took them off from Phyle.

DIC. Thrice miserable wretch! then are you dressed in white?[5]

[1] "Erhält den Schlauch, so rund wie Ktesiphons Bauch." *Droysen.*

[2] "That's well spoken, too, according to my notion." *Wheelwright.*
"Ach wohl, du sprichst ja nur zu wahr!" *Droysen.*

[3] "Then keep it to yourself." *Walsh.* Cf. Nub. 1263 Av. 12.
"Dann, o Freund, geh deines Wegs!" *Droysen.*

[4] "I'm ruinated,
Quite and entirely, losing my poor beasts,
My oxen, I lost 'em, both of 'em." *Frere.*

[5] That is, as for a festival. Cic. in Vatin. c. xii. in fin. et c. xiii. "Cedo, quis unquam cœnârit *atratus?*" For Phyle, see Cramer's Greece, vol. ii. p. 405.

HUSB. And that too, certainly, by Jove, which used to keep me in all kinds of—cow-dung.[1]

DIC. Then what want you now?

HUSB. I am ruined in my eyes[2] with weeping for my oxen. But, if you have any regard for Dercetes of Phyle, anoint my eyes quickly with peace.

DIC. Nay, you rascal, I am not the public physician.

HUSB. Come, I entreat you, if by any means I may recover my oxen.

DIC. It cannot be: weep to Pittalus' apprentices.

HUSB. At least[3] drop for me one drop of peace into this little reed.

DIC. Not a fraction: go and lament some where.

HUSB. Woe's me, wretched man! for the oxen which tilled my ground! [*Exit Husbandman.*]

CHO. The man has found out something sweet in the peace, and does not seem about to give a share to any one.

DIC. Pour the honey on the sausage. Fry the cuttle-fish.

CHO. Did you hear his loud shoutings?

DIC. Fry the eels.

CHO. You will kill me with hunger, and your neighbours with savoury smells and bawling, if you shout in this way.

DIC. Roast these and brown them well.

PARANYMPH.

PAR. Dicæopolis! Dicæopolis!

DIC. Who is this?

PAR. A bridegroom sent you these meats from the marriage-feast.

DIC. Well done he,[4] whoever he was.

PAR. And he requested you to pour, on account of the meats, into his ointment-box one cyathus of peace, that he might not go on service, but might kiss his wife at home.

DIC. Take away, take away your meats, and give them not

[1] *παρὰ προσδοκίαν*, for ἐν πᾶσιν ἀγαθοῖς. Cf. Vesp. 709.

[2] "Accusativus Respectûs." See Krüger, Gr. Gr. § 46, 4. Bernhardy, W. S. p. 117. Arnold, *Greek Ex.* § 134. *ἀπόλωλα* is never *active.*

[3] Elmsley compares vs. 191. Lys. 904. Pax, 660. Nub. 1364, 1369.

[4] Cf. Pax, 271. Eccl. 804, 863. Eq. 1180. Plato, Symp. 174, E. Pol. 351, D Theæt. 166, D. Krüger, Gr. Gr. § 56, 8, obs. 2.

to me, for I would not pour in any for a thousand drachmæ. But who is this here?

PAR. The bridesmaid wants to say something to you in private from the bride.

DIC. Come now, what are you for saying? [*Bridesmaid whispers in his ear.*] How ridiculous, ye gods, is the request of the bride, which she earnestly asks of me, that the bridegroom may stay at home![1] Bring hither the peace, that I may give some to her alone, because she is a woman and not fit for war.—Woman, hold under here your ointment-box in this way. Do you know what ye are to make of this? Tell the bride, whenever they levy soldiers, let her by night anoint the bridegroom's breeches with this. [*Exeunt Paranymph and Bridesmaid.*] Take away the peace. Bring the funnel, that I may take and pour some wine into the Pitchers.

CHO. And see! here's some one hastening hither with his brows drawn up, as if about to announce something dreadful!

HERALD, LAMACHUS.

HER. O! toils, and fights, and Lamachuses!

LAM. Who sounds around the mansion adorned with brass?

HER. The generals[2] ordered you to march to-day in haste with your companies and crests; and then, though snowed upon, to guard the passes. For some one has brought them word that Bœotian robbers would make[3] an incursion on the approach of the feast of Pitchers and Pots. [*Exit Herald.*]

LAM. O generals more numerous than brave! Is it not hard that I should not be permitted even to celebrate the feast?

[1] "Oh bless me; what a capital, comical,
Extraordinary string of female reasons
For keeping a young bridegroom safe at home!" *Frere.*

[2] "The generals have despatched an order to you
To muster your caparisons and garrisons,
And march to the mountain passes; there to wait
In ambush in the snow; for fresh advices
Have been received, with a credible intimation
Of a suspicion of an expedition
Of a marauding party from Bœotia." *Frere.*

[3] "Mean to invade the land in search of plunder
During the feasts of Gallons and of Pots." *Walsh.*

"Incursionem *fecisse* in agros," Brunck; but this contradicts the *time*, for the feast of Pitchers was not *past* as yet. See vs. 1079.

DIC. O warlike Lamachean Achaian host!

LAM. Ah me, miserable! you are mocking me now.[1]

DIC. Will[2] you fight with a four-winged Geryon?

LAM. Alas! alas! what tidings has the crier announced to me

DIC. Alas! alas! what tidings, in turn, is some one running up to announce to me?

MESSENGER.

MESS. Dicæopolis!

DIC. What is the matter?

MESS. Come to dinner quick, with your box and pitcher; for the priest of Bacchus sends for you. But make haste; you have delayed the dinner this long time. All the rest of the things are in readiness; couches, tables, cushions for the head, bedding, chaplets, ointment, sweetmeats, the courtesans are there, cakes of fine flour, cheese-cakes, sesame-cakes, honey-cakes, lovely dancing girls, Harmodius's delight.[3] But hasten as quick as possible. [*Exit Messenger.*]

LAM. Ill-fated me!

DIC. For you have[4] chosen the Gorgon as your great patron. Shut the door, and let some one get ready the dinner.

LAM. Slave! slave! bring out my knapsack hither.

DIC. Slave! slave! bring out my box hither.

LAM. Bring salt flavoured with thyme, slave, and onions.

DIC. But slices of salt-fish for me, for I abominate onions.

LAM. Bring hither, slave, an[5] olio of rancid salt-fish.

DIC. Bring me too an olio of fat; and I will roast it there.

LAM. Bring hither the two plumes from my helmet.

DIC. But for me bring the ring-doves, and the thrushes.

LAM. Beautiful, and white is the ostrich's plume.

DIC. Beautiful, and yellow is the ring-dove's flesh.

LAM. Fellow, cease scoffing at my equipment.

[1] Other texts with interrogation.

[2] Here he shows him a locust in derision of Lamachus' triple crest.

[3] Mr. Blaydes' text exhibits *ὀρχηστρίδες, τὸ "Φίλταθ' Ἁρμοδι'" ᾄδεται.*

"Der schönste Gedanken aus dem—Harmodioslied!." *Droysen.*

[4] "*ἐπιγράφεσθαι, patronum adscisco*, legitur etiam in Pac. 684." *Elmsl.*

[5] For an account of the *θρῖον*, vide Poll. vi. 57.

DIC. Fellow, will you not gaze at my thrushes?[1]

LAM. Bring out the crest-case for the three plumes.

DIC. And give me a little dish of hare's flesh.

LAM. Verily the moths have eaten up my crests.

DIC. Verily I shall eat up the hare-soup before dinner.

LAM. Fellow, will you not address me?[2]

DIC. *I am* not *addressing you;* but I and the slave have been disputing this long time. Will you lay a wager, and give the decision to Lamachus, whether locusts or thrushes are the sweeter?

LAM. Ah me, how you insult me!

DIC. (*turning to the slave*). He decides the locusts *to be* far *sweeter.*

LAM. Slave! slave! take down my spear and bring it out hither. [*Slave brings him his spear.*]

DIC. Slave! slave! do you draw off and bring the sausage hither. [*Slave brings him the spit.*]

LAM. Come, let me draw off the cover of my spear. Take hold, pull at it, slave.

DIC. And do you, slave, pull at this.[3] [*Offers the spit to pull at.*]

LAM. Slave, bring the trestles for my shield.

DIC. And bring forth the baked bread for mine.[4]

LAM. Bring hither the orb of my shield with the Gorgon on its back.

DIC. And to me give the orb of my cheese-cake, with cheese on its back.

LAM. Is not this flat mockery for a man?

DIC. Is not this, pray, sweet cheese-cake for a man?

LAM. Slave, pour the oil over it. I see in the shield an old man about to be brought to trial on a charge of cowardice.

[1] "Hör 'auf, o Mensch, nach meinen Krammetsvögeln zu sehn!" *Droysen.*

[2] "Mensch, hab' die Güte und rede nun nicht weiter zu mir!" *Droysen.*

[3] LAM. Bring forth the props of wood, my shield's support.
DIC. Bring bread, for belly timber; that's your sort!
LAM. My Gorgon-orbed shield, bring it with speed.
DIC. With this full-orbed pancake I proceed.
LAM. Is not this insolence too much to bear?
DIC. Is not this pancake exquisite and rare?" *Frere.*

[4] By *his* shield Dicæopolis means his *belly.* The pun (such as it is) is more intelligible in Greek than in English.

Dic. Pour over the honey. There too an old man is clearly seen bidding Lamachus, the son of Gorgasus,[1] go weep.

Lam. Slave, bring hither my warrior breastplate.

Dic. For me too, slave, bring out my pitcher as a breastplate.

Lam. In this I will arm myself against my foes.

Dic. In this I will arm myself against my boon-companions.

Lam. Slave, fasten my bedding to my shield.

Dic. Slave, fasten my dinner to my box.

Lam. But I'll take and carry my knapsack for myself.

Dic. But I'll take my coat and go out.

Lam. Take up the buckler, slave, and go with it. It snows. Bless me! 'Tis a stormy affair.

Dic. Take up the dinner. 'Tis a jolly affair. [*Exeunt omnes.*]

Cho. Go ye now to the warfare and joy be with ye! How different a journey you two are going! For the one, to drink crowned with chaplets; but for you, to shiver and keep watch: and for[2] the other, to sleep with a most lovely girl, and enjoy himself.

May Jove, to speak plainly, miserably destroy Antimachus, the son of Sputter, the miserable composer of miserable songs, who, when Choregus at the Lenæa, dismissed me dinnerless, unhappy man! whom may I yet see longing for a cuttle-fish; and may it, when broiled, frizzling, ready salted, lying upon the table, run aground. And then, when he is about to seize it, may a bitch snatch it and run away. May this be one misfortune for him. And then may he have another by night. For as he is returning home, feverish after his horse-exercise, then let some drunken mad Orestes break his head; and may he, when wishing to seize a stone, in the dark seize with his hand a newly-born Sir-reverence; and may he rush

[1] This is said in comic raillery; Lamachus was really the son of Xenophanes. Vide Thucyd. lib. vi. 8, *καὶ Λάμαχον τὸν Ξενοφάνους*. On the construction of *εὔδηλος*, see Krüger, § 56, 4, obs. 7.

[2] "When different things are compared, after a transition from the former to the latter, the discourse often reverts to the former. The first three verses of this play, and Plut. 758, 759, may be taken as examples." *Elmsley.* "With *τῷ μὲν* understand *γενήσεται*, or something to that effect." *Blaydes.*

out with the shining lump, and then miss his aim and hit Cratinus.

MESSENGER.

MESS. Servants,[1] who are in the house of Lamachus, heat water, water in a little pot, get ready linen, cerate, greasy wool, a bandage to go round his ancle. The hero has been wounded with a vine-prop in leaping over a trench, and has dislocated his ancle, so as to be twisted; and has broken his head by having fallen upon a stone, and roused the Gorgon from his shield. And as the mighty plume of the big-boaster fell[2] upon the rocks, he uttered a doleful strain: "O thou bright luminary, now having seen you for the last time I leave the light: I am no more." When he had said thus much,[3] having fallen into a sewer, he gets up again, and meets with some runaways, driving and urging on the plunderers with his spear. But see! here's the man himself! Come, open the door. [*Exit Messenger.*]

LAMACHUS.

LAM. Attatai! attatai! These hateful and chilling sufferings! Wretched man, I am undone, struck by the spear of the enemy! But that would be lamentable for me—Dicæopolis[4] may see me wounded; and then he will laugh at my misfortunes.

DIC.[5] Attatai! attatai! What breasts! How firm and plump! Kiss me softly, my little treasures, with a wanton and

[1] "The whole of this speech is a manifest quiz on the long orations of the Messengers in Grecian Tragedy." *Walsh.*

[2] "Nominativus Pendens," as *βαδίζων* in vs. 1165.

[3] On these participles, see Krüger's Gr. Gr. § 56, 15, *seq.* Aristophanes *purposely* makes the general forget his dislocated ancle.

[4] Vs. 1196 may be considered as *exegetical* of the preceding. But a better reading is *εἴ μ' ἴδοι.*

"Lord Percy sees my fall." *Chevy Chace.*

"Eins aber gar wäre doppelt grässlich:
Denn säh' mich Dikaiopolis so verwundet hier,
Anblöken würd' er mich mit meinem Missgeschick." *Droysen.*

[5] "Dicæopolis returns to the stage supported by two of the dancing women, who had formed part of the High Priest's entertainment." *Mitchell.*

lascivious kiss; for I am the first man who drank up his pitcher.

LAM. O the unhappy calamity of my woes! alas! alas! my painful wounds!

DIC. Hurra! Hurra! Hail, Knight Lamachus!

LAM. Ah me, distressed!

DIC. Ah me, oppressed!

LAM. Why do you kiss me?

DIC. Why do you bite me?

LAM. Ah me, unhappy man! for the grievous shot!

DIC. Why, did ever any one exact a *shot*[1] at the feast of Pitchers?

LAM. Oh! oh! Pæan! Pæan![2]

DIC. But the Pæonia are not celebrating now[3] to-day.

LAM. Take hold of me, take hold of my leg. O dear, take hold, my friends.

DIC. And do you, both of you, take hold of me by the middle, my sweets.

LAM. I am dizzy from the blow of a stone on my head, and inclined to vertigo.

DIC. I too wish to sleep, and am stiff, and inclined to a dirty go.

LAM. Carry me out of doors to the house of Pittalus for his healing hands.[4]

[1] The wit of the passage turns upon the two opposite meanings of the word *συμβολή*, *a hostile encounter*, and, a man's *shot* or *share in the reckoning*.

"LAM. 'Twas at the final charge, I'd paid before
A number of the rogues, at least a score.
DIC. It was a most expensive charge you bore;
Poor Lamachus! he was forced to pay the score!" *Frere.*

[2] "*ἰὼ Παιὰν* is tragic, *ἰὴ Παιών* comic. But Aristophanes is here purposely imitating the language of tragedy." *Blaydes.*

"What, do ye hollo
A'ter Apollo? It a'nt his feast to-day." *Frere.*

[3] Cf. Plut. 993. Eccles. 982, 991.

[4] It is pretty certain that "*Pittalus with healing hands*" cannot be rendered into Greek by Πίτταλος *παιωνίαις. χερσὶν* (which would be Πίτταλος *ὁ παιώνιος*, or Πίτταλος *ὁ τὰς παιωνίας χεῖρας* sc. *ἔχων*,) any more than "*Neptune with the trident*," by Ποσειδῶν *τριαίνᾳ*: therefore, neither is the opposite possible. On the article before Πίτταλος see Blaydes' note.

"Zu Pittalos, zu hülfekundigen Händen!" *Droysen.*

Dic. Carry me forth to the judges. Where is the king?[1] Pay me the wine-skin.

Lam. An afflicting spear is fixed through my bones.

Dic. Behold this empty! Huzza! victorious!

Cho. Huzza! then, victorious! if, old man, you call so.

Dic. And moreover, too, I poured in pure wine, and quaffed it at one draught.

Cho. Huzza! then, noble fellow; go with your wine-skin.

Dic. Follow then, and sing "Huzza! victorious!"

Cho. Well, for your sake, we will follow, and sing of you and of your wine-skin, "Huzza! victorious!" [*Exeunt omnes.*]

[1] "He means the Archon Basileus, who presided at the Lenæan festival!" *Droysen.*

END OF THE ACHARNIANS.

THE KNIGHTS.

DRAMATIS PERSONÆ.

DEMUS, an old citizen of Athens, and in whom the Athenian people are typified.

DEMOSTHENES, } Slaves of Demus.
NICIAS, }

THE PAPHLAGONIAN, (Cleon,) Steward to Demus.

SAUSAGE-SELLER (afterwards Agoracritus).

CHORUS OF KNIGHTS.

THE ARGUMENT.

This Comedy was performed at the Lenæan Festival, in the Archonship of *Stratocles*, Ol. lxxxix. 1, in January, B. C. 424. "In the eighth year of the war: Aristoph. Equit. 793, ἔτος ὄγδοον, computed from the battle of Potidæa, B. C. 432. The *sixth* year, mentioned Aristoph. Acharn., (vide a. 425,) was computed from the invasion of Attica, eight months afterwards."—Clinton's Fast. Hell. p. 69.

In the Acharnians, vs. 300, we have,

ὡς μεμίσηκά σε Κλέωνος μᾶλλον, ὃν
κατατεμῶ τοῖσιν ἱππεῦσι καττύματα.

In this Drama, which was the first represented in his own name, the Poet fulfilled his promise, and with the assistance of the Knights, who here constitute the Chorus, carried off the first prize, and showed the Demagogue to be ἐς τὰ ἄλλα βιαιότατος τῶν πολιτῶν τῷ τε δήμῳ παραπολὺ ἐν τῷ τοτε πιθανώτατος, (Thucyd. lib. iii. 36,) for he still remained as great a favourite as ever. The second prize was adjudged to Cratinus, for *the Satyrs:* the third to Aristomenes, for *the Lamentations*. As no artist would make a mask for the character of Cleon, Aristophanes was obliged to perform the part himself. In some measure to give an idea of the flushed and bloated countenance of that Demagogue, he smeared his face with lees of wine, and thus stood forth in the double capacity of Poet and Actor. A. W. Schlegel (Dramatic Literature, p. 159) remarks, "He had the prudence never to name Cleon, though he portrayed him in such a way that it was impossible to mistake him. No one of his plays, perhaps, is more historical and political; and its rhetorical power in exciting our indignation is almost irresistible: it is a true dramatic Philippic. However, in point of amusement and invention, it does not appear to me the most fortunate." To understand fully the historical allusions, it will be necessary to have a recollection of the affair of Pylos, as recorded by Thucydides, lib. iv. See also Thirlwall, *Hist. Greece*, iii. 235—244.

As there is no plot, the Dramatis Personæ will be a sufficient explanation.

THE KNIGHTS.

(Scene—*the front of a large house.*)

Demosthenes, Nicias.

Dem. Alas! alas! for our misfortunes, alas! alas! May the gods miserably destroy the Paphlagonian,[1] the newly-purchased pest, together with his schemings! For since the time that he entered into our family, he is always inflicting blows upon the domestics.

Nic. (*approaching cautiously*). Aye, verily, may this primate of Paphlagonians *perish* most miserably, together with his calumnies.[2]

Dem. O wretched man! how are you?

Nic. Miserable, like you.

Dem. Come hither then, that we may weep in concert a stave of Olympus.[3]

Dem. *and* Nic. Mumu, mumu, mumu, mumu, mumu, mumu.[4]

Dem. Why do we lament to no purpose? Ought we not to have sought some means of safety, and not[5] weep any more?

[1] Either from his blustering eloquence, *παφλάζων καὶ κεκραγώς*, Pax, vs. 314, or from the consideration that Cappadocia and Paphlagonia were the mart for slaves.

[2] For the omission of *σὺν*, and the construction, vide Monk ad Hippol. vs. 1184, Elmsl. ad Med. vs. 165. "Dieser Erzpaphlagonier." *Droysen.*

[3] Olympus, the father of Grecian music, whose compositions, which Plato calls divine, retained the highest reputation in Plutarch's time, was a Phrygian. "A certain class of mournful songs was called after his name." *Droysen.*

[4] These are expressed by the aid of the nasal organ, so as to give a longer intonation to the second *υ* in each syllable. Cf. Plut. 895.

[5] Comp. vs. 160. Aves, 1385.

Nic. What *safety* then can there be? do you say.

Dem. Nay, rather, do you say, that I may not quarrel with you.

Nic. By Apollo, not I. But speak boldly, and then I also will give my opinion.

Dem. "Would that thou wouldst say what I should say."[1]

Nic. But the spirit's[2] not in me. How then, pray, can I ever speak it with Euripidean prettiness?

Dem. Nay, do not; do not; do not dose me with Euripides.[3] But find some way of dancing off from our master.

Nic. Say now in a breath "Sert," pronouncing it in this way.

Dem. Well now, I say it; "Sert."

Nic. Now after the "Sert," say "De."

Dem. "De."

Nic. Very well! Now first say "Sert" slowly, and then "De," bringing it rapidly after it.

Dem. "Sert—de, sert, Desert."

Nic. See! is it not pleasant?

Dem. Yes, by Jove: but I fear this omen for my hide.

Nic. Why, pray?

Dem. Because the hide in such cases is apt to depart.

Nic. It is best for us, therefore, in the present state of things, to go and fall before the statue[4] of some god.

[1] A quotation from the *Hippolytus* of Euripides. See note on Ach. 991.

[2] "Nein, nein! mir fehlt das rechte 'Vorwarts.'" *Droysen.* Who adds, "The Greek word which I have translated *Vorwärts*,—by no means a barbarism, but, perhaps, an interjection arbitrarily formed in imitation of the sound of a trumpet,—points out the character of Demosthenes very happily." Cf. Schlegel, Dram. Lit. p. 157.

[3] Aristophanes never lets slip a hit at Euripides. Vide note on Acharn. vs. 478.

"Nein, nein, o nein! o mach nur keinen langen Kohl!
Such uns 'nen Abtritt lieber von unserm Herrn hinweg." *Droysen.*

"Don't, don't, oh don't be-watercress my ears!
Invent some country-dance to dance away
From this sad country!" *Walsh.*

The allusion is to a very indecent kind of dance in use among the Greeks. See Krüger's Gr. Gr. § 48, 6, obs. 2; § 62, 3, obs. 12; and note on Lys. 740.

[4] Æschyl. Theb. 169, *βρέτη πεσούσας πρὸς πολισσούχων θεῶν*. The superstition, as well as the piety of Nicias, are both recorded by the

Dem. Before what statue? Pray, do you believe in gods?

Nic. I do.

Dem. Where's your proof?

Nic. Because I am hateful to the gods. Is it not[1] with good reason *I do so?*

Dem. You persuade me rightly.

Nic. But we must look elsewhere.[2]

Dem. Will you that I state the matter to the spectators?

Nic. It would not be amiss:[3] but one thing let us require of them, to show us by their countenances if they are pleased with our discourse and matter.

Dem. I will now tell them. We have a master surly in his temper, bean-fed,[4] passionate, Demus of the Pnyx, a crabbed old man, somewhat deaf. He at the previous new[5] moon bought a slave, a tanner of Paphlagonia, most villanous and most calumniating. This Leather-Paphlagonian, when he had fully learnt the old man's disposition, by fawning on our master, used to wheedle,[6] cajole, flatter, and deceive him with tips of leather parings, using such words—"O Demus, when you have first tried one[7] cause, bathe, eat, gobble up, devour, take the three obols. Would you that I serve up supper to you?" Then, having snatched up what any of us may have prepared, the Paphlagonian makes a present of this to our master. And lately too, when I had kneaded a Spartan cake at Pylos, he somehow circumvented me most knavishly and filched it away, and served up himself what had been kneaded by me. Us he drives away, and does not suffer any one else to wait on our master, but with a leather fan, when at supper, stands and drives away the orators.[8] And he re-

faithful historian of the times, Thucyd. vii. 50, ἦν γάρ τι καὶ ἄγαν θειασμῷ τε καὶ τῷ τοιούτῳ προσκείμενος. For του Θεῶν, see note on Aves, 1265.

[1] "Ist das nicht genug?" *Droysen.*

[2] "Nein, nein! erdenk 'nen andern Weg!" *Droysen.*

[3] See Herm. Vig. n. 82.

[4] Comp. Lys. 537, 690. Aves, 41. For ὀργὴν, see note on Ach. 1027.

[5] The new moon being the time for sales. Comp. Wasps, vs. 169.

[6] Comp. vss. 51, 66, 93. Kruger, Gr. Gr. § 59, 1, obs. 1.

[7] "Three obols was the pay for *each sitting;* consequently it was the interest of the jurymen to try as few causes as possible at each sitting." *Droysen.*

[8] The word is peculiarly used in this sense. Comp. Athen. lib. xi.

cites oracles, while the old man gets old-womanish. And when he sees him grown spoony, he has devised his trick; for he falsely accuses the household to their face, and then we are scourged; while the Paphlagonian runs around the servants, and asks, confounds, takes bribes, using these words, "Do you see that Hylas[1] has been scourged through my influence? Unless you make a friend of me, you shall die to-day." So we make him presents; otherwise, we are trampled upon and kicked by the old fellow eight times more than before.[2] Now therefore, my good friend, let us quickly consider to what road we must turn, and to whom.[3]

NIC. We had[4] best *turn to* that "Sert-Road," my good sir.

DEM. But it is not possible for any thing to escape the Paphlagonian's notice, for he overlooks all things himself: he keeps one leg at Pylos, the other in the assembly; and when he has straddled thus far, his hinder parts are really and truly among the Chaonians,[5] his hands among the Ætolians, and his mind with the Clopidæ.[6]

NIC. Then it is best for us to die. But consider how we may die most manfully.

DEM. How, pray, how can it be done, most manfully?

NIC. It is best for us to drink bull's blood, for the death[7] of Themistocles is more preferable.

p. 484, ed. Dindorf, vol. ii. p. 1085. Of course τοὺς ῥήτορας is παρὰ προσδοκίαν, for *the flies.*

"Mit seiner Fliegenklatscher steht
Er bei Tafel hinter ihm, wehrt ihm fein die Redner ab." *Droysen.*

[1] The allusion is quite unknown.

[2] "And so we give him bribes; for if we don't,
We're sure to get from the old man directly
Eight times as many kicks upon the rump." *Walsh.*

[3] "Wess' Weg's wir zwei uns retten können und zu wem." *Droysen.*

[4] "We'd better go by Sert-Street, my good sir." *Walsh.*

[5] A succession of puns on the words χαίνω, *to gape greedily after a thing,* (Ach. 133, Av. 819,) αἰτέω, *to ask for,* (vs. 66, *supra,*) and κλωπεύω, *to steal.* We may therefore translate, "Has his rump at *Gapewell,* his hands at *Askham,* and his heart at *Filchington.*"

[6] A sally by surprise for "*Cropidæ.*" Vide Cramer's Greece, vol. ii. p. 396, "Cropia, a demus of the tribe Leontis."

[7] Cicero mentions the absurdity of this idea, de Clar. Orat. ad M. Brut. c. 43. Herodotus, speaking of Psammenites, lib. iii. c. 15, has, αἷμα ταύρου πιὼν ἀπέθανε παραχρῆμα.

DEM. No, by Jove, but pure wine to[1] the good Genius; for perhaps we may devise some good plan.

NIC. "Pure wine," quoth'a! Are your thoughts then on drinking?[2] How could a man devise any good plan when drunk?

DEM. Is it so, fellow? You are a pourer forth[3] of weak, washy twaddle. Have you the audacity to abuse wine for witlessness? Can you find any thing more business-like than wine? Do you see? when men drink, then they are rich, they transact business, gain causes, are happy, assist their friends. Come, bring me out quickly a stoup of wine, that I may moisten my intellect, and say something clever.

NIC. Woe's me! What in the world will you do to us with your drinking?

DEM. What's good. Come, bring it forth, and I will lay myself down. [*Exit Nicias.*] For if I get drunk, I shall sprinkle all these with little schemes, and little notions, and little thoughts. [*Re-enter Nicias with a pitcher of wine and a cup.*]

NIC. How fortunate that I was not caught stealing the wine from within!

DEM. Tell me, what is the Paphlagonian doing?

NIC. The slanderer having licked up some confiscated[4] cakes, snores like a drunkard, lying on his back on his hides.

DEM. Come now, pour in abundant pure wine as a libation.

NIC. Take it now, and make a libation to the good Genius. Drain, drain the draught of the Pramnian god.[5]

DEM. (*taking a hearty draught*). O good Genius! the scheme is yours, not mine.[6]

[1] "Nein, lieber ungemischten Wein dem guten Geist." *Droysen.*

[2] "Dir ist 's um das Trinken nur zu thun?" *Droysen.* This is a more accurate rendering than mine; I suspect, however, the true reading is *περὶ ποτοῦ νοῦς ἐστί σοι*; For this use of *ἰδοὺ*, cf. vss. 344, 703. Nub. 818, 872, 1469. Pax, 198. Lys. 851. Thesm. 206.

[3] "Ein Wasserkrugenhaselant." *Droysen.*

[4] Vide Vesp. vs. 659.

[5] Vide Athen. lib. i. p. 30, C., ed. Dindorf, vol. i. p. 69, *εἶναι γὰρ ἐν Ἰκάρῳ φησὶ Σῆμος Πράμνον πέτραν καὶ παῤ αὐτῇ ὄρος μέγα, ἀφ᾽ οὗ τὸν Πράμνιον οἶνον, ὃν καὶ φαρμακίτην τινὰς καλεῖν.*

[6] "O most worthy Genius! good Genius!
'Tis your genius that inspires me." *Frere.* Cf. vs. 1203.

NIC. Tell me, I beseech you. What is it?

DEM. Steal quickly the oracles of the Paphlagonian, and bring them from within, while he sleeps.

NIC. Aye,[1] aye, sir. But I fear that I shall find the Genius an evil Genius. [*Exit Nicias.*]

DEM. Come now, I'll apply the stoup to my lips, that I may moisten my intellect, and say something clever.[2] [*Re-enter Nicias with a bundle of papers.*]

NIC. How mightily the Paphlagonian blows and snores, so that I escaped his notice in stealing the sacred oracle, which he used to guard with the greatest caution!

DEM. O thou most clever, bring it, that I may read it! and do you quickly pour in for me to[3] drink. Come, let me see what there is then in here. O oracles! Give me, give me the cup quickly. [*Drinks.*]

NIC. Well! what says the oracle?

DEM. Pour me in another. [*Drinks.*]

NIC. Is "Pour in another" among the oracles?

DEM. O Bacis![4]

NIC. What is it?

DEM. Give me the cup quickly. [*Drinks.*]

NIC. Aye, Bacis was in the habit of using the cup frequently.

DEM. O rascally Paphlagonian! it was this then that you were guarding against this long while, dreading the oracle about yourself!

NIC. Why?

DEM. There is in here how he himself is ruined.

NIC. Why, how?

DEM. How?[5] The oracle directly declares that first there

[1] Cf. Vesp. 142, 851, 1008. Ach. 815. Pax, 275. And for this use of ὅπως μή, see Soph. Rex, 1074, and note on Aves, 1494.

[2] This verse is bracketed by Dindorf as spurious.

[3] Comp. vs. 706. Vesp. 616. Krüger, Gr. Gr. § 55, 3, obs. 21.

[4] "Bacis was an old Bœotian soothsayer, inspired by the Nymphs, upon whom were fathered all the current sayings of the period." *Voss.* Cf. Herod. viii. 20.

[5] Vide Elmsl. ad Med. vs. 1103. The hemp-seller here alluded to is Eucrates. See on vs. 254. The sheep-seller, Lysicles. After the death of Pericles he married Aspasia, and through her influence became an influential person in the state. He was killed in the autumn of 428, with four other generals.

arises a hemp-seller, who shall be the first to hold the administration of the state.

Nic. This is one seller. What next? Say on.

Dem. After him, again, *is to arise* a second, a sheep-seller.

Nic. These are two sellers. What must this one do?

Dem. Rule, until another[1] man more abandoned than he arise; and after this he is destroyed. For the Paphlagonian leather-seller succeeds, the robber, the bawler, with the voice of Cycloborus.

Nic. It is fated, then, that the sheep-seller perish at the hands of the leather-seller.

Dem. Yes, by Jove.

Nic. Ah me, unhappy! Whence therefore can there be only one[2] seller more?

Dem. There is still one, with a wondrous trade.

Nic. Tell me, I entreat you, who is he?

Dem. Shall I say?

Nic. Aye, by Jove.

Dem. A sausage-seller is the person who is to[3] destroy him.

Nic. A sausage-seller? Neptune, what[4] a trade! Come, where shall we find out this man?

Dem. Let us seek for him.

Nic. But see, here he comes to market, providentially, as it were![5]

Dem. O happy sausage-seller! hither, hither, dearest of men; come up, you who have appeared a saviour to our city and to us!

Sausage-Seller.

S. S. What's the matter? Why do you call me?

Dem. Come hither, that you may learn how fortunate you are, and how great is your bliss. [*Sausage-seller comes up.*]

Nic. Come now, take away his dresser, and expound[6] unto

[1] For the proper meaning of ἕτερος in Aristophanes, see note on Lys. vs. 441. It must be observed that this is *the statement of the oracle*, not the thought or statement of the speaker; for then we should have had γένηται.

[2] "Wo treibt man nun noch einen einzigen Händler auf?" *Droysen.*

[3] Comp. Pax, 614, 881. [4] See note on Lys. 967.

[5] "Wie durch höhere Schickung her zu Markt." *Droysen.*

[6] The reader will find the meaning of ἀναδιδάξαι well explained

him the racle itself of the god, how it runs;[1] while I will go and watch the Paphlagonian. [*Exit Nicias.*]

DEM. Come now, first lay down your implements on the ground, and then adore the earth, and the gods.

S. S. Well! what's the matter?

DEM. O happy, O wealthy man! O thou who art to-day a nobody, but to-morrow immensely great! O thou ruler of happy Athens![2]

S. S. My good sir, why don't you let me wash my puddings, and sell my sausages, and not make game[3] of me?

DEM. O foolish man, what[4] puddings? Look here! Do you see the rows of people there?

S. S. I see them.

DEM. Of all these you shall be alone the chief, and of the market-place, and of the harbours, and of the Pnyx. You shall trample on the senate, and humble the generals; you shall imprison, put under ward, and in the Prytaneum you shall—wench.[5]

S. S. What I?

DEM. Aye, you; and you do not yet see all. But mount up even upon this dresser here,[6] and survey all the islands round about. [*Sausage-seller mounts up upon his dresser.*]

S. S. I see them.

DEM. What then? the marts and merchant ships?

S. S. Yes.

DEM. How then are you not greatly blessed? Further now, turn your right eye to Caria, and your other to Chalcedon.[7]

S. S. Shall I be blest if I squint?

by Blomfeld in his Pref. to the Persæ, p. xxv. See also Liddell's Lex. in voc.

[1] For this formula, which modern German scholars call "anticipation," see Krüger, Gr. Gr. § 61, 6, obs. 2.

[2] For this position of the article, cf. vs. 107, *supra*. Nub. 366, 1187, 1465. Aves, 514, 1355.

[3] "Statt zu verhöhnen mich." *Droysen.*

[4] See note on Lys. 1178.

[5] Previous demagogues had only been able to make it their *dining* hall!

[6] "Drum steig' einmal auf deine Wurstbank hier herauf." *Droysen.*

[7] "'Carthage' must be the true reading. The right eye to Caria, and the left to 'Chalcedon,' would not constitute a squint." *Frere.* The same remark is made by Droysen.

DEM. No; but through you all these are on[1] sale; for you shall become, as this oracle here asserts, a very great man.

S. S. Tell me; why, how shall I who am a sausage-seller become a *great* man?

DEM. For this very reason,[2] truly, shall you even become great; because you are a knave, and from the market-place, and impudent.

S. S. I do not consider myself worthy to have great power.

DEM. Alas! whatever's the reason that you say you are not worthy? You seem to me to be conscious of something gentlemanly. Are you of gentle birth?[3]

S. S. No, by the gods, unless[4] to come of blackguards be so.

DEM. O happy in your fortune! What an advantage[5] you have for statesmanship!

S. S. But, my good sir, I don't even possess any education, beyond my letters, and them, to be sure, as bad[6] as bad can be.

DEM. This alone is an obstacle to you, that *you do know them*, even as bad as bad can be. For the character of popular leader no longer belongs to a man of education, nor yet to one good in his morals, but[7] to the ignorant and abominable. Then don't neglect what the gods in their oracles offer you.

S. S. How, pray, does the oracle speak?

DEM. Well, by the gods, and ambiguously, in a way, and learnedly wrapped in riddles. "But when the leather-eagle with crooked claws shall seize in his beak a serpent, a stupid fellow, a drinker of blood, just then[8] the garlic-pickle of the Paphlagonians is at an end, while to the sellers of puddings the god grants great glory, unless they choose rather to sell sausages."

[1] "Das alles wird von dir dann ausverkauft." *Droysen.*

[2] "Deshalb ja eben wirst du grade der grosse Mann." *Droysen.*

[3] On this expression vide Dawes's Miscell. Crit. p. 452, ed. Kidd. "This was a fashionable term at Athens. It corresponds to our 'gentleman,' 'one who mixes in good society.' The term comprised the polite world, of a certain, not a popular, cast—the 'Exclusives,' the 'Tories' of Athens." *Droysen.* Cf. Nub. 101.

[4] See note on Lys. 943, and for *μακάριος*, Krüger, Gr. Gr. § 47, 3, obs. 2.

[5] "Wie grossen Vorschub hast du zu deinem Beruf darin!" *Droysen.*

[6] "Und das auch nur soso." *Droysen.*

[7] "Nur Ungebildete, nur Canaille kommt daran." *Droysen*

[8] See Krüger, Gr. Gr. § 69, 17.

S. S. How then does this relate to me? Instruct me.

Dem. This Paphlagonian here is the "leather-eagle."

S. S. Why is he "with crooked claws?"

Dem. It means, I ween, that he snatches and takes away with his hands curved.[1]

S. S. But what's the import of the "serpent?"

Dem. This is very clear; for the "serpent" is long, and the "sausage" again is long: then both the sausage[2] and the serpent are "drinkers of blood." It says, therefore, that the serpent shall immediately conquer the leather-eagle,[3] unless it be cajoled with words.

S. S. The oracles please me: but I wonder how I am able to manage the people.

Dem. A very easy affair! Act as you act now; jumble and mince together all state-affairs, and always win over the people to your side, coaxing it with little cookish words. But the other requisites for a demagogue you possess—a foul tongue, you are of vulgar birth, a low fellow; you possess all things which are requisite for statesmanship. The oracles and the Delphic shrine conspire *in your favour*. Crown yourself then, and offer a libation to Dulness, and see that you punish the fellow.[4]

S. S. And who will be my ally? for the rich fear him, and the poor people are afraid of him.

Dem. But there are a thousand brave knights[5] who hate him, who will aid you, and the well-born citizens, and of the spectators whoever is a clever man, and I along with them, and the god will[6] assist you. And do not fear, for he is not represented by a likeness; for, through fear, none of the mask-makers[7] was willing to make a likeness of him. Never-

[1] See Krüger, Gr. Gr. § 50, 11. Arnold, Gr. Ex. § 19.

[2] That an admixture of *blood* does not necessarily oblige us to change the name of *sausage* into *black-pudding*, may be inferred from its modern successor in Germany.

[3] "Wird den Lederaar
Demnächst bezwingen, wenn er sich nicht beschwatzen lässt."
Droysen.

[4] See Krüger, Gr. Gr. § 54, 8, obs. 7. Cf. note on Lys. 316.
"Dem Gott der Einfaltspinselei." *Droysen.*

[5] For an account of the Knights, vide Böckh's Pub. Economy of Athens, vol. ii. p. 259, *seq.*

[6] See note on Vesp. 735.   [7] See Schlegel, Dram. Lit. p. 159.

theless, he will be certainly recognised; for the audience is clever.[1]

S. S. (*in great fright*). Ah me, miserable! the Paphlagonian is coming forth.

CLEON.

CLEON. By the twelve gods, you certainly shall not go unpunished, in that you have been long conspiring together against the democracy. What's this Chalcidian cup doing here? You are certainly causing a revolt of the Chalcidians.[2] You shall perish, you shall die, you brace of rogues. [*Sausage-seller runs out.*]

DEM. Ho you! why do you fly? will you not stop? O noble sausage-seller, do not betray the cause! O ye Knights,[3] support us! Now's the time! Simon,[4] Panætius, will you not ride to the right wing? [*To the Sausage-seller.*] The men are near; come, resist him, and return to the charge again! Their dust shows that they[5] are approaching in a body. Come, resist, and pursue, and put him to flight. [*Enter Chorus of Knights.*]

CHO. Strike, strike the villain, and troubler of the Knights, and publican, and sink, and Charybdis of plunder, and villain, and villain; for I will use the same expressions many times. For this fellow was a villain many times in the day.—Come, strike, and pursue, and disturb, and confound, and detest him,[6] for we *do so;* and press on him, and shout aloud. But take care, lest he escape you, for he knows the paths by which Eucrates fled straight to the bran.[7]

[1] See Schlegel, Dram. Lit. p. 158.

[2] "The Chalcidians did in fact revolt in the following year; their intentions were probably suspected at the time." *Frere.*

[3] Comp. 225. Krüger, § 57, 1, obs. 1.

[4] For these characters, see Nubes, 351. Aves, 441.

"Rechts schwenkt euch." *Droysen.*

[5] "Dort der Staub zeigt, dass sie alle Mann bei Mann nahn kampfgesellt." *Droysen.* See notes on Aves, 1407. Lys. 919.

[6] "Hate the rogue as we too hate him." *Walsh.*

[7] "Aristophanes in his γῆρας calls him the 'Boar of Melita,' probably from his coarseness and bushy hair, for which he was also called 'Bear;' and because he belonged to the Demos Melita in the tribe Cecropis. He was a dealer in hemp and flax, whence he got the nick-name of στύππαξ, and a proprietor of mills, which en-

CLE. (*turning to the audience*). Veteran Heliasts, clansmen of the three-obol-piece, whom I feed by bawling right or wrong, come to the rescue, since I am being beaten by conspirators.

CHO. Aye, with justice; since you devour[1] the public goods before they are distributed by lot, and you press and squeeze those under account, seeing which of them is green, or ripe, or not yet ripe; and if you perceive any of them to be an easy quiet man, and a gaper, you recall him from the Chersonese[2] and seize him by the waist and lock him;[3] and then having twisted back his shoulder, you fall heavily upon him. And you observe, too, which of the citizens is a simpleton, and rich, and no rascal, and fearing state-affairs.

CLE. Do *you* join in attacking me? while I am beaten, sirs, on your account, because I was intending to deliver an opinion, that it is proper to erect in the city a memorial on account of your valour.[4]

CHO. What[5] an impostor! what a supple knave! You see how he fawns upon us as if we were old dotards, and cajoles us. But if in this way he be victorious, he shall be beaten in that; and if he dodge this way,[6] my leg shall strike him.

abled him not only to grind and deal in bran, but also to fatten pigs. Aristophanes (vs. 129) calls him στυππειοπώλης, because when compelled to render up his account, he had got off by means of his *bran*, i. e. had saved himself by paying a large penalty in meal, which he gave to the people." *Süvern*. He seems to have retained considerable power up to the year 427. In the spring of this year his son Diodotus stood up in the assembly and opposed Cleon on the subject of the Milesians. In the spring of the same year, Aristophanes, in his "Babylonians," represented the allies as slaves in the mill of Eucrates.

[1] "Des Volkes Habe schlingst du vor der Theilung weg." *Droysen*.

[2] "Of Thrace. Many Athenians possessed estates and resided there for a quiet life." *Frere*.

[3] A trick of the wrestling ring, whereby one leg (generally the left) is fast linked to the inside of an adversary's, either as preparatory to an attempt to buttock, or on failure of such attempt.

[4] Alluding to the expedition to Corinth.

[5] Comp. Lys. 80. Pax, 1045.

[6] "If you dodge and duck down frightened,
Then the leg shall butt your phiz." *Walsh*.

"Aber wenn er da drüben durchdringt, hüben holen ihn Prügel ein,
Und wenn er hier sich unterweg drückt, butzt er ab an meinem Bein." *Droysen*.

CLE. O city and people, by what beasts am I punched in the belly!

CHO. What! do you cry out, who are ever turning the city upside down? [*Re-enter Sausage-seller.*]

S. S. But with this shout I will first put you to flight.

CHO. If, in truth, you conquer him in bawling,[1] you are a conqueror; but if you surpass him in impudence, ours is the meed of victory.[2]

CLE. I inform against this fellow, and assert that he exports broths[3] for the Peloponnesian triremes.

S. S. Aye,[4] by Jove, and I *inform against* this man, that he ran into the Prytaneum with his belly empty, and then runs out again with it full.

DEM. Yes, by Jove, bearing out forbidden exports, bread and meat at the same time, and sliced salt-fish, of which Pericles was never at any time thought worthy.

CLE. You shall die forthwith.

S. S. I will shout three times as loud as you.

CLE. I will silence you with bawling.

S. S. I will scream you down with screaming.

CLE. I will calumniate you if you be general.

S. S. I will beat your back like a dog.[5]

CLE. I will harass you with impostures.[6]

[1] Vide Acharn. vs. 1227. Av. 1764. Vesp. 596.

[2] It is from Athenæus we are to gain our information; vide lib. iii. p. 114, B., *ἔστι δὲ καὶ ὁ πυραμοῦς, ἄρτος διὰ σησαμων πεττόμενος καὶ τάχα ὁ αὐτὸς τῷ σησαμίτῃ ὤν.* Again, lib. xiv. p. 647, C., *αὗται δὲ ἄθλα τιθενται ταῖς παννυχίσι τῷ διαγρυπνήσαντι*, i. e. in the Cottabus. Cf. note on Thesm. 94.

[3] The gist of the passage lies in the play on the word *ζωμεύματα*. The audience expected *ζωμιάματα*, "spars for the sides of ships." Cf. vs. 1185. For the curious position of the article, cf. Aves, 824.

[4] "I denounce, then, and accuse him, for a greater, worse abuse: That he steers his empty paunch, and anchors at the public board; Running in without a lading, to return completely stored!" *Frere.*

[5] See Liddell's Lex. voc. *κυνοκοπέω.*

[6] Most editors have mistaken this verb for the future of *περιαιρέω*, which would be *περιαιρήσω*; and this singular oversight is found even in the excellent Lexicon of Liddell. who, under *περιαιρέω*, renders it "*to strip* one *of* a thing." Dr. Krüger (under *αἱρέω*) remarks, "The future *ἑλῶ* is repudiated by the Attic writers. See Herm. Eur. Hel. 1297." *περιελῶ*, therefore, must be the future of *περιελαύνω*.

"Will dir die Lügen schon verleiden." *Droysen.*

S. S. I will cut off your roads.

CLE. Look at me without winking.

S. S. I too have been reared in the market-place.

CLE. I will tear you in pieces if you mutter at all.

S. S. I will cover you with dung if you speak.

CLE. I confess myself a thief, while you do not.

S. S. Aye, *that do I*, by Mercury, who presides over the market-place, and perjure myself too, though men see it.

CLE. Then you play the sophist in another's province, and I will impeach you to the Prytanes for possessing untithed puddings sacred to the gods.[1]

CHO. O rascally and abominable, and bawler! every land is full of thy audacity, and every assembly, and imposts, and indictments, and law-courts. O thou mud-stirrer, and having disturbed[2] our whole state, who hast deafened our Athens with thy bawling, and watching for the tribute-money, like tunny-fish, from the rocks above.[3]

CLE. I know this affair, whence it has been long ago getting cobbled up.[4]

S. S. If you do not know shoe-soles, neither do I sausages; you who cheatingly-cut-up and sold the hide of a diseased ox to the country people, with fraudulent design, so that it should seem stout; and before they had worn it a day, it was greater *than the foot* by two spans.[5]

DEM. By Jove, he did the very same thing to me too, so that I also afforded much mirth to my fellow-tribesmen and

[1] See Böckh's Pub. Ec. Ath. ii. p. 43.

"Then, I find the simple fact is,
You but copy my wise practice." *Walsh.*

[2] *καὶ* often joins words and things utterly dissimilar. See Krüger, Gr. Gr. § 59, 2, obs. 3.

[3] "Watching for the tribute-monies
From the hustings' marble block,
As the fisher watches thunnies
From the lofty beetling rock." *Walsh.*

'Und auf die Staatseinkunft vom Fels her wie ein Thynnenfischer passt." *Droysen.*

[4] See Krüger, Gr. Gr. § 61, 6, obs. 2.

[5] Frere supposes the allusion to be to some diplomatic artifice, by which Cleon had deluded and disappointed the country party, who were always anxious for peace.

friends; for, ere that I had reached Pergasæ,[1] I was swimming in my shoes.

CHO. Have you not, pray, from the first, displayed impudence,[2] which alone is the guardian of orators? on which you relying, drain the wealthy foreigners, you the first; while the son of Hippodamus[3] melts into tears at the sight. But indeed another fellow much more rascally than you has showed himself, so that I rejoice, who will immediately put an end to you and surpass you, as he plainly shows, in villany and impudence and knavish tricks. [*To the Sausage-seller.*] But come, you who have been educated[4] whence men arise, such as they are,[5] now demonstrate that "Modest Education" is nothing to the purpose.

S. S. Well now, hear what sort of a citizen this fellow is.

CLE. Will you not in turn permit me?

S. S. No, by Jove, since I too am a blackguard.

CHO. If he do not yield in this point, say that you are also come of blackguards.

CLE. Will you not in turn permit me?

S. S. No, by Jove.

[1] As Nicias was of Pergasæ, not Demosthenes, it is clear the names have been confused. See Classical Journal, No. xi. p. 222, 223. The passage in Athenæus is, lib. xii. p. 537, C., τὸν δὲ Νικίου φησὶ τοῦ Περγασῆθεν πλοῦτον ἢ τὸν Ἰσχομάχου τινες ἀπώλεσαν;

[2] A remarkable coincidence with the opinion attributed to the celebrated Danton.

"Die ja unterm Rednerpack das Scepter führt." *Droysen.*

[3] Archeptolemus. See Thirlw. *Hist. Greece*, ii. p. 367. For the participle, see Krüger, Gr. Gr. § 47, 9; § 51, 9, obs. 2.

[4] "This metre, tetrameter-iambic, is always appropriated in the comedies of Aristophanes, to those scenes of argumentative altercation, in which the ascendency is given to the more ignoble character; in this respect it stands in decided contrast with the anapæstic measure." *Frere.* For this use of δῆλος, see note on Lys. 919.

"Man sieht schon." *Droysen.*

"*αὐτόθεν = ἐξ αὐτῆς = immediately.* Comp. Æsch. Suppl. 101." *Fritzsche* ad Thesm. 87.

[5] The phrase *οἵπερ εἰσὶ* is used when we do not wish to speak openly. Vide Eur. Med. vs. 859,

ἀλλ' ἐσμὲν οἷον ἐσμὲν, οὐκ ἐρῶ κακόν.

Cf. Hermann, Vig. n. 30. It is curious that it should have been so used by Shakspeare. Vide Othello, act iv. sc. 2,

"He *is that he is:* I may not breathe my censure."

CLE. Yes, by Jove, *you shall.*

S. S. No, by Neptune, but I will fight it out first, with respect to who shall speak first.

CLE. Alas, I shall burst.

S. S. But I will not permit you.

CHO. Permit him, by the gods, permit him to burst.

CLE. Relying[1] on what do you dare to speak against me?

S. S. Because I too am able to speak, and to make a rich sauce.

CLE. "To speak," quoth'a! Finely,[2] upon my word, would you take up and properly handle a case which fell to you, so as to be torn in pieces raw.[3] But do you know how you seem to me to be circumstanced? Like the mass.[4] If you have any where pleaded some little suit well against a resident-alien, babbling the live-long night, and talking to yourself in the streets, and drinking water, and showing yourself off, and boring your friends, you fancied you were a a dab at oratory—Fool for your folly!

S. S. By drinking what, pray, have you worked upon the city, so as now to be silent, having been talked down by you alone?

[1] Comp. vs. 351. Krüger, Gr. Gr. § 51, 17, obs. 4.

[2] "Freilich kommt so 'n Handel dir vor's Messer,
Roh reissst du ihn wohl kurz und klein und manschst je toller je besser." *Droysen.*

[3] ὠμοσπάρακτον is an example of the Accusativus Prolepticus, i. e. where an adjective is applied to a substantive, though the property expressed by it does not exist in the substantive till after the completion of the action expressed by the verb. See Schafer ad Soph. Aj. 402. Greg. Cor. pp. 539, 1047. Hermann, Append. Vig. p. 718. Opusc. iii. p. 221. Another example in Acharn. 1179.

[4] "You're like the rest of 'em—the swarm of paltry weak pretenders.
You've made your pretty speech, perhaps, and gain'd a little law-suit
Against a merchant-foreigner, by dint of water-drinking.
And lying long awake o'nights, composing and repeating,
And studying as you walk'd the streets, and wearing out the patience
Of all your friends and intimates with practising beforehand:
And now you wonder at yourself, elated and delighted
At your own talent for debate—you silly, saucy coxcomb."
Frere.

CLE. Why, do you match any man against me? who, immediately after I have devoured hot slices of the tunny-fish, and then drank besides a gallon of neat wine, will abuse like a strumpet the generals at Pylos.

S. S. And I, after I have swallowed down a cow's paunch and a pig's belly, and then drank the broth besides, without washing, will throttle[1] the orators, and terrify Nicias.

CHO. You please me in the rest of your words; but one part of your conduct does not please me, in that you will gulp down your broth alone.

CLE. But you will not distract the Milesians, after having devoured a sea-wolf.[2]

S. S. Nay, but when I have devoured ribs[3] of beef, I will farm the mines.

CLE. And I will spring into the senate and confound it with violence.

S. S. And I will kick your rump instead of a foot-ball.[4]

CLE. And I will drag you out of doors, head foremost, by the crupper.

CHO. By Neptune, *you shall drag* me too, if you drag him.

CLE. How I will fasten you in the stocks!

S. S. I will prosecute you for cowardice.

CLE. Your hide[5] shall be tanned.

S. S. I will flay you for a thief's pouch.[6]

CLE. You shall be stretched out on the ground with pegs.

S. S. I will make mince-meat of you.

CLE. I will pluck out your eye-lashes.

S. S. I will cut out your crop.[7]

[1] Liddell renders this, *to out-do in shouting:* similarly Frere; while Walsh and Brunck, *cut the speakers' weasands;* Droysen, *mit Schreien schmoren.*

[2] "You cannot make Miletus whine
After a meal of salmon." *Walsh.*

[3] "Nein, hab' Ich Ribbspeer erst im Leib, so pacht' Ich Silberkucksen." *Droysen.*

[4] "I'll blow the wind into your tail, and kick you like a bladder." *Frere.*

"Ich aber reiss' den Arsch dir auf und stopf' ihn dir wie Gedärm voll." *Droysen.*

[5] Vide Mus. Crit. Cant. vol. ii. p. 664. Herod. lib. v. 25.

[6] "Dich schind' Ich ab zum Diebesranzen." *Droysen.*

[7] Vide Av. vs. 1113.

DEM. And, by Jove, we will put a skewer into his mouth, in cook's fashion, and then draw out his tongue from within, and examine his inside well and manfully, while he gapes, if it be pimply.

CHO. It appears, then, there are other things hotter than fire; and in our state words more shameless than the shameless;[1] and the affair, then, not so trifling a one. But attack him, and twist him about; do nothing in a small way: for now he is held by the middle. Since if now you hide[2] him in the onset, you will find him a craven; for I know his disposition.

S. S. Yet, nevertheless, this fellow, though he has been such a one during the whole of his life, then[3] appeared to be a hero, when he reaped the harvest of another. And now he has bound in the wooden collar, and is drying, and wishing to sell those ears of corn which he brought from thence.

CLE. I fear you not as long as the senate subsists, and the face of Demus[4] remains stolid.

CHO. What impudence he has for every thing! and changes nothing of his present[5] colour! If I do not hate you, may I become a sheep-skin of Cratinus,[6] and may I be taught to sing the songs in a tragedy of Morsimus.[7]

[1] See note on Vesp. 451.

[2] There is an allusion to Cleon's *trade*. See Liddell in voc.

[3] Eur. Alc. 978, *κἆτ' ἀνὴρ εἶναι δοκεῖ.* For the anacoluthon, see notes on Av. 535, 1456.

"Such as here you now behold, all his life has he been known,
Till he reaped a reputation, in a harvest not his own." *Frere.*

The allusion is to the affair at Pylos.

"Und da er stets derselbe Schuft ist heut' und gestern, hinten und vorn,
Gilt er doch für einen Haupthahn, weil er ärndtet fremdes Korn." *Droysen.*

[4] "Und der Mann, der heut das Volk spielt, drinnen so duseldämlich sitzt." *Droysen.*

[5] Comp. vs. 564, *infra.*

[6] "I much question whether this can signify 'Una è pellibus Cratini.'—L. Bos's emendation, *ἐν Κρατίνου* (Animadv. p. 8) seems to me to admit of no doubt." *Porson in Censurâ.* See note on vs. 1128.

[7] A tragic writer, grandson of Æschylus' sister. See Pax, 801.

"Will Ich gleich Chorsingen lernen für des Morsimos Trauerspiel." *Droysen.*

O thou, who on every occasion, and in all cases of bribery,[1] settlest upon flowers, would that you'd disgorge the mouthful as easily as you found it; for then would I sing only, "drink,[2] drink, at the happy event;" and I fancy the son of Julius, an aged ogler of wheat,[3] being delighted, would cry, "Io Pæan," and sing, "Bacchus, Bacchus!"

CLE. By Neptune, ye certainly shall not surpass me in impudence; or never may I be present at the sacrificial feast of Jupiter, who presides over the market-place.

S. S. By the thumps, which I have many times,[4] indeed, and on many occasions, endured from my childhood, and by the strokes of the knives, I fancy I shall surpass you in these, or to no purpose should I be grown to this size by feeding on finger-muffins.[5]

CLE. On finger-muffins, like a dog? O thou most villanous, how then, fed on dog's meat, shall you battle with a dog-faced baboon?

S. S. And, by Jove, there are other knavish tricks of mine, too, when I was a child; for I used to deceive the butchers by saying such words, "Look, boys! do you not see? early spring *is come*. *There's* a swallow!" They looked, and I in the mean time used to steal some meat.[6]

[1] I have followed Liddell (in voc. *δωροδόκος*) in joining this word with *πράγμασι*.

"Saugst wie die Biene aus jeglicher Blume Geld." *Droysen.*

[2] This is from Simonides. Vide Poet. Gr. Min. vol. i. p. 393, ed. Gaisford. For *εἴθε*, cf. vs. 619, and note on Lys. 940.

[3] A comic effusion, taken from Il. xi. 385,

τοξότα, λωβητὴρ, κέρα ἀγλαὲ, παρθενοπῖπα.

Cf. *οἰνοπίπης*, (*v. l.* ad Thesm. 393,) *παιδοπίπης*, (Hermeas ap. Athen. xiii. p. 563, E.,) *γυναικοπίπης*. "Der alte Blondkopffänger." *Droysen.* Who remarks in his note, "The character is not only unknown, but the name even is scarcely Greek. Many attempts have been made to emend the passage. Perhaps the true reading is Ἰώλκος, who is also mentioned by Thucydides, V. 19." Comp. note on vs. 1175.

[4] Vide Elmsl. ad Heraclid. vs. 919. Heindorf ad Plat. Phæd. § 132.

[5] Before the invention of knives, forks, and napkins, the place of the latter (among the Greeks) was supplied by soft muffins or the crumb of bread, and these were afterwards thrown to the dogs.

[6] "Then there were other petty tricks, I practised as a child;
Haunting about the butchers' shops, the weather being mild.

CHO. O most clever meat! shrewdly did you plan beforehand! You stole before the swallows, as if eating nettles.[1]

S. S. And I used to escape notice too, when doing this. At any rate, if any of them were to see me, I used to hide it in my drawers, and deny it upon oath of the gods, so that an orator,[2] having seen me doing this, exclaimed, "This boy will certainly rule the people."

CHO. Aye, he conjectured it well: but it is clear from what he drew his inference; because you perjured yourself after stealing, and your drawers had the meat.

CLE. I will make you cease from your impudence,—or rather, I fancy, both of you: for I will issue forth against you, coming down[3] now fresh and mighty, confounding at the same time both land and sea at random.

S. S. And I will furl my sausages and then commit myself to the favouring waves,[4] having bid you a long farewell.

DEM. And I, if it leak at all, will watch the bilge-water.

CLE. By Ceres, you certainly shall not go off unpunished, after having stolen many talents of the Athenians.

CHO. Look sharp, and slack away the sheet![5] since now this north-easter is even blowing informations.

S. S. I well know that you have ten talents from Potidæa.

CLE. What then? Will you take one of the talents, and hold your tongue?

CHO. The man would gladly take it. Let out your sail-ropes.

> 'See, boys,' says I, 'the swallow there!—Why summer's come, I say;'
> And when they turned to gape and stare, I snatch'd a steak away." *Frere.*

Cf. Philem. Frag. cxiv., ἡ μὲν χελιδὼν τὸ θέρος, ὦ γύναι, λαλεῖ.

[1] Nettles were thought to be good only in the spring, before the swallows had arrived. Cf. vs. 755.

[2] See Krüger's Gr. Gr. § 47, 9.

[3] Vide Dawes's Mis. Crit. p. 458.

[4] See note on Vesp. 29.

> "Gleich zieh' dann Ich die Würstchen ein und treib' mit vollen Winden
> In die hohe See, und wünsche dir von Herzen: lass dich schinden." *Droysen.*

[5] Vide Virg. Æn. v. 830, "Unà omnes fecêre *pedem*." Catull. iv. 20. Eur. Orest. 705. Soph. Ant. 726.

S. S. The wind is lulling.

Cle. You shall be a defendant in four suits of a hundred talents.[1]

S. S. And you in twenty for shunning service, and in more than a thousand for theft.

Cle. I assert that you are descended from those who offended against the goddess.[2]

S. S. I assert that your grandfather was one of the body-guards.

Cle. What *body-guards?* Explain.

S. S. Of Byrsina, the mother of Hippias.[3]

Cle. You are an impudent rogue.

S. S. You are a villain.

Cho. Strike manfully. [*They all fall on him and beat him.*]

Cle. Alas! alas! The conspirators are beating me.

Cho. Strike him most manfully, and punch him in the belly, both with your guts and with your tripe, and see that you punish the fellow. O thou most noble bit of flesh, and bravest of all in soul, and who hast appeared[4] a saviour of the state, and of us the citizens, how well and cunningly with your words you supplanted the fellow! Would I could praise thee as much as we are delighted.[5]

Cle. By Ceres, these transactions did not escape my notice in the carpentering, but I was aware of them all in the nailing and the gluing.[6]

Cho. (*turning to the Sausage-seller*). Alas! can you talk nought of cart-wright's[7] slang!

[1] "I'll bring four suits against you, and
I'll lay the damages in each
At thirty thousand pounds, you wretch." *Walsh.*

[2] Vide Thucyd. lib. i. c. 126. Thirlwall, *Hist. Greece*, ii. p. 20. Clinton, Olymp. 40.

"Von den Frevlern stammst du, sag' Ich aus,
Die mit Blut befleckt der Gottinn Haus!" *Droysen.*

[3] "Von Hippias beriemter Frau." *Droysen.* For ποῖος, see note on Lys. 1178.

[4] See Krüger, Gr. Gr. § 59, 2, obs. 3.

[5] "Would god that we could give you praise,
As great as is our pleasure!" *Walsh.*

[6] "In these passages the poet marks the degradation of public oratory, infected with vulgar jargon and low metaphors." *Frere.*

[7] "O weh, du weisst mit der Wagnersprache wohl nicht Bescheid." *Droysen.*

S. S. Then, what he is doing at Argos does not escape me. In pretence he is making the Argives[1] our friends, but secretly he is there treating with the Lacedæmonians. And I know for what purpose this is getting welded; for it is getting forged on account of the prisoners.[2]

Cho. Bravo! bravo! Forge in return for his gluings.[3]

S. S. And in return[4] men from thence join in welding it; and neither by giving silver or gold, or by sending friends, shall you persuade me, so that I shall not denounce these things to the Athenians.

Cle. I therefore will go forthwith to the senate, and tell them of the conspiracies of you all, and your nightly meetings in the city, and all that ye are plotting with the Medes[5] and the king of Persia, and these transactions which are being concocted amongst the Bœotians.[6]

S. S. What, then, is the price of cheese among the Bœotians?[7]

Cle. By Hercules, I will lay you flat! [*Exit Cleon.*]

[1] "Cleon tarried in the Peloponnesus under the pretence of winning over the Argives to the Athenian interest, but in the mean time *was welding* a ransom of the prisoners from Sphacteria for his own profit." *Voss.*

[2] Alluding to the Spartan prisoners. See vs. 394, where he is accused of intriguing for their release.

[3] "Well done, the blacksmith beats the carpenter." *Frere.*
"Vortirfflich, herrlich! Grobschmidtswaare fur Nieterei." *Droysen.*

[4] "And there are Argives *hammering* at it too!
And by no bribe of silver or of gold,
No sending friends to me, shall you induce me
Not to inform the Athenians of this." *Walsh.*

The repetition of the pronoun is usual after *interruptions* of this kind, *to renew the notion emphatically.*

[5] The allusion is to certain intrigues carried on with the Persian court during the winter of the year in which this play was represented. Artaphernes, who was about to go as ambassador to Sparta, was intercepted in Thrace, and brought back to Athens. He was shortly after liberated, and accompanied an Athenian embassy to the Persian court.

[6] "Und was von Boiotien aus zusammengekäset ward." *Droysen.* It alludes to the expedition of Demosthenes and Hippocrates (B. C. 424) for the establishment of democracy in Bœotia. See Thuc. iv. 76.

[7] Vide Porson's Tracts, p. 151, ed. Kidd. Cf. Ach. 758.

CHO. Come now, what mind, or what spirits have you?[1] Now you shall show, if formerly you concealed the meat in your drawers, as you yourself assert. For you must run in haste into the senate-house, since this fellow will rush in thither, and calumniate us all, and bawl aloud.

S. S. Well, I will go: but first I will lay down my puddings and my knives here, just as I am.

CHO. Stop now, anoint your neck with this, that you may be able to slip out of his calumnies. [*Hands him a flask of oil.*]

S. S. Well, you say this well, and like a gymnastic master.

CHO. Stop now, take and eat up this. [*Hands him a head of garlic.*]

S. S. Why, pray?

CHO. In order that you may fight the better, my friend, having been primed with garlic. And now[2] hasten quickly.

S. S. I do so.

CHO. Remember now to bite, to libel, to eat up his crests; and see that you come back again, having devoured his wattles. But go, and joy[3] be with you, and may you succeed according to my wish, and may Jove, who presides over the market-place, protect you; and when you have conquered, may you come back again to us from thence besprinkled with chaplets. [*Exit Sausage-seller.*] Do ye, on the other hand, give your attention to our anapæsts, O ye, who of yourselves[4] have already essayed every kind of learning.

[1] "Well, how do you feel your heart and spirits now?
Rouse up your powers! If ever in your youth
You swindled and forswore as you profess,
The time is come to show it.—Now this instant
He's hurrying headlong to the senate-house;
To tumble amongst them like a thunder-bolt;
To accuse us all, to rage, and storm, and rave." *Frere.*

[2] See Liddell's Lex. in voc. *καί*, iii.

[3] "Yes, go with our blessing, and may you succeed
As well as we wish in the dangerous deed;
And may Jove of the Market assist the attack,
And when you have conquer'd him, may you come back
Besprinkled with many a chaplet." *Walsh.*

[4] "Die ihr jegliche Weise der musischen Kunst
Fein kostet mit eignem Geschmacke." *Droysen.*

Parabasis.

If any of the old comic writers had been for compelling us to come forward to the audience to recite his verses, he would not easily have obtained this. But now our poet is worthy of it, inasmuch as he hates the same with us, and dares to say what is just, and nobly advances against the Typhon, and the hurricane.[1] But with respect to what[2] he says many of you coming to him wonder at, and inquire about, that he did not long since ask for a chorus[3] for himself, about this matter he bade us explain to you. For the man says that he did not make the delay because he was affected in this way by want of understanding, but because he thought the comic poet's art to be the most difficult task of all; for that, after many, indeed, had courted her, she had granted favours to few; and because he long since perceived that you were in nature changing with the year,[4] and betrayed[5] the former poets as soon as they grew old. On the one hand[6] knowing what Magnes suffered, as soon as grey hairs came upon him, who set up very many trophies of victory over the choruses of his rivals; and though he uttered every kind of sound,[7] both "Harping," and "Fluttering," and representing the "Lydians," and playing the "Fig-fly," and dyeing himself a "Frog colour," did not suffice; but at last, in his old age, for *it had* not *been so* in his youth,[8] he was driven off the stage, when he

[1] Vide Vesp. 1148. Apollon. Rhod. lib. iv. 1778, *οὔτ' ἀνέμων ἐριωλαὶ ἀνέσταθεν*. On which the Scholiast has *αἱ τῶν μεγάλων ἀνέμων καταιγίδες καὶ συστροφαί*. See Facciolati, v. "*Cirrius.*"

[2] See Krüger, Gr. Gr, § 51, 9, obs. 2.

[3] Mus. Crit. Cant. vol. ii. p. 81. For κελεύω, see note on vs. 1017.

[4] "Plays were only represented at two periods in the year amongst this people, who have been accused of being immoderately addicted to frivolous amusements; once in February and once in March. This is what is meant by the *annual* change; the *two* occasions coming so close together, that they were considered as one." *Walsh.* On the other side, see Liddell's Lex. voc. *Διονύσια*.

[5] See Schlegel, Dramatic Lit. p. 158.

[6] *τοῦτο μὲν—εἶτα*, see Krüger, § 50, 1, obs. 15.

[7] Alluding to the different plays of Magnes, of which the names only are come down to us. Ψάλλων to the Βαρβάτιδες, "*Female Harpers;*" Πτερυγίζων to the Ὄρνιθες; Λυδίζων to the "*Lydians;*" Ψηνίζων to the "*Fig-fly;*" Βαπτόμενος βατραχείοις to the "*Frogs.*"

[8] "Denn nimmer geschah's, da er jung war." *Droysen.*

was an old man, because he was wanting in jesting: next, remembering Cratinus,[1] who formerly having flowed with a full stream of praise used to flow through the level plains, and carrying away from their places, used to bear away the oaks and the plane-trees, and his enemies by the roots. And it was not permitted to sing any thing at a banquet except "Oh fig-sandaled[2] Doro," and "builders[3] of ingenious songs;" so much did he flourish. But now, when you see him in his dotage, you do not pity him, since the pegs fall out,[4] and the tone is no longer there, and the harmony is dissonant.[5] But old as he is, he wanders about like Connas,[6] having, it is true, a withered chaplet, but dying with thirst; who ought to drink in the Prytaneum on account of his former victories, and not to be doting, but in splendid apparel to be a spectator[7] beside the statue of Bacchus. And remembering[8] what bursts of displeasure and abuse of yours Crates endured, who gave you a breakfast at a slight expense, and sent you home, kneading the wittiest thoughts with a most clear-sounding voice. And yet he only just held out, at one time falling, at another not. Dreading this, he[9] always hesitated, and in addition to this used to say, a man should first be a rower ere he set his hand

[1] This picture of Cratinus is borrowed from that poet himself. See Suvern's Essay on The Clouds, p. 71.

[2] "The beginning of a choral song of Cratinus upon the Sycophants. Doro, goddess of Bribery, is a comic fiction, transferred to *soles of fig-wood*." *Voss.* Comp. note on Vesp. 145.

[3] "Who would not sing for Lycidas? he knew
Himself to sing, and *build* the lofty rhyme."—vs. 10.

Eur. Suppl. vs. 997. Hor. Epist. I. iii. 24, A. P. 436.

[4] Like Scott's Minstrel,

"His wither'd cheek, and tresses gray,
Seem'd *to have known* a better day."

[5] The ancient interpreters understand this as said of Cratinus, under the figure of a *bedstead*; and interpret ἠλέκτρων, *the feet inlaid with amber*; τόνος, *the cordage*; ἁρμονία, *the joints*. And so also Mr. Walsh.

"Wie der alternden Leier der steg los wird und erstorben ihr jeglicher Klang ist,
Und bereits aufreissen die Fugen an ihr." *Droysen.*

[6] See Vesp. 675.

[7] "Sondern geschmückt Dionysen zur Seite zu schauen." *Droysen.*

[8] See vs. 526, *supra.*

[9] The discourse now reverts to Aristophanes.

to the rudder, and then after this look out ahead, and observe the winds, and then pilot for himself. Therefore, on account of all these things, because he acted modestly, and did not[1] foolishly rush in and talk nonsense, raise for him shouts of applause in abundance, and waft him a good Lenæan cheer with eleven oars,[2] that your poet may depart in joy, having succeeded according to his wish, joyous with smiling countenance.

O Neptune, equestrian king, whom the clatter of brazen-hoofed horses, and their neighing delights, and dark-beaked swift triremes manned with mercenaries,[3] and the contest of youths who distinguish themselves in the chariot race, and of youths who are grievously unlucky, come hither to our chorus, O thou of the golden trident, O thou ruler of dolphins, thou who art worshipped at Sunium,[4] O god of Geræstus,[5] child of Cronos, and most dear to Phormio,[6] and to the Athenians at present above the other gods.

We wish to eulogize our fathers, because they were men worthy of this land and of the peplus,[7] who ever every where victorious in land-fights and in naval actions, adorned this city. For none of them ever at any time, when he saw his foes, counted them; but his spirit was immediately on its guard. And if, by chance, they fell upon their shoulders in any fight, they used to wipe this off, and then deny they had fallen, and go on wrestling again. And no one of those before this used when general to demand his maintenance, entreating Cleænetus.[8]

[1] "Solent Græci, quæ significanter dicere volunt, iterare per negationem contrarii." *Hermann.*

[2] "None of the commentators, ancient or modern, can make head or tail of this passage. I should conjecture, myself, that the author here alludes to the number of *scalæ*, or converging flights of steps to lead to the seats, in the Attic theatre, which we may suppose to have been eleven." *Walsh.*

[3] Vss. 555 and 558 have been evidently misunderstood by Mr. Frere.

"Junglinge Wettlauf fahrende,
Stolz mit dem Wagen jagende,
Und in den Sand gestürzte." *Droysen.*

[4] See this epithet parodied, ap. Av. 867.

[5] Now "*Cape Mantelo.*" Vide Cramer's Greece, vol. ii. p. 142, 143.

[6] See Thirlwall, *Hist. Greece*, iii. p. 152. Cf. Lys. 804.

[7] See Wordsworth's *Attica*, p. 184. Cf. Aves, 827.

[8] Thucydides mentions a Cleænetus, the father of Cleon, lib. iii.

But now, unless they obtain precedence in seats, and their maintenance, they say they will not fight; while we think it right gratuitously and nobly to defend our city and our country's gods. And in addition, we ask nothing, except thus much only,—if ever there be peace, and we cease from our toils, do not grudge our being long-haired, or clean-scraped.[1]

O Pallas, guardian of the city, O thou that rulest over the most holy land, which excels all others in war and poets and in might, hither come, bringing with you Victory, our assistant in expeditions and battles, who is the companion of our choral songs, and sides with us against our enemies.[2] Now, therefore, show thyself hither; for it behoveth thee by all means to grant victory to these men now if ever.[3]

We[4] wish to praise what we are cognizant of respecting our horses. And worthy are they of being eulogized. For, in truth, they have gone through many affairs with us, both incursions and battles. But their exploits on land we do not so much admire, as when they leaped courageously into the transports,[5] *some of them* having purchased drinking-

36; iv. 21. The Scholiast, as usual, has a ready explanation: *Οὗτος ἔγραψε ψήφισμα μὴ δεῖν δοθῆναι τοῖς στρατηγοῖς σίτησιν.* The generals alluded to are Tolmides and Myronides.

[1] Alluding to the fondness of the young Athenian fashionables for long hair and frequent bathing. The use of the *στλεγγίς*, or *strigil*, is well known. "We must not understand by *στλεγγίς a strigil*, but a *rich comb*, which, as well as a ball or globe, was carried by an *ἀκόλουθος*, or *pedissequus*, for show and ornament, (Heind. Plat. Charm. § 6,) in the train of children of the upper classes. (Böckh, Publ. Econ. Ath. ii. p. 330.)" *Süvern.*

[2] "Nike, welche den Chorliedern gern naht
Und den Feinden mit uns kuhn in den Weg tritt." *Droysen.*

[3] "The foes to be routed are, of course, the rival comic poets." *Walsh.* Comp. Aves, 1598. Thesm. 288.

[4] "Throughout this piece of poetry, the horses and horsemen are studiously confused, the actions of the one being humorously attributed to the other. The Corinthian expedition, to which reference is made, took place in the previous summer, and was attended by 200 cavalry in horse-transports." *Walsh.* Cf. Thirlwall, *Hist. Greece*, iii. p. 252; Böckh's P. E. A. vol. i. p. 384.

[5] The first mention of transports by Thucydides is in lib. ii. 56, during the life of Pericles. The historical fact here alluded to is recorded lib. iv. 42, &c.; and at the beginning of c. 44, we have express testimony to the service of the horse, *Ἦσαν γὰρ τοῖς Ἀθηναίοις οἱ ἱππῆς ὠφέλιμοι ξυμμαχόμενοι, κ. τ. λ.*

cups,[1] others garlic and onions. Then they took their oars,[2] like us men, and laid to them, and shouted aloud for joy,—"Gee wo ho![3] Who will lay to? We must take better hold. What are we about? Won't you row, you Samphoras?"[4] and leapt ashore at Corinth. Then the youngest set a digging beds with their hoofs, and went to fetch bed-clothes. And they ate crabs[5] instead of Median grass, if any crept out of doors, even searching for them in the deep; so that Theorus[6] declared a Corinthian crab said—"It is dreadful, O Neptune, if neither in the deep,[7] nor on land, nor in the sea, I shall be able to escape the Knights."

SAUSAGE-SELLER, CLEON, DEMUS.

CHO. O dearest and stoutest of men, how much anxiety in your absence have you given us! And now, since you have come back safe, tell us how you contested the matter.

S. S. What else,[8] but that I became conqueror of the senate?

CHO. Now, then, it is meet for all to shout for joy. O thou who speakest noble words, but hast done deeds still far superior to your words! would that you would go over all the details clearly to me! since methinks I would[9] even travel a long journey, so as to hear.—Wherefore, my good sir, speak with confidence, since we all are delighted with you.

S. S. Well now, 'tis worth while to hear the circumstances: for I rushed directly after him from hence. He then within

[1] Vide Pac. 1094; Athen. lib. xi. p. 483, ed. Dindorf, vol. ii. p. 1083; and Liddell's Lex. in voc.

[2] "Schnell geschaart an die Ruder, brauchend sie wie wir sie brauchen,
Ruderten sie und wieherten lustig, 'hottohoh! man rührt sich nun!
Besser angefasst! es schafft nicht! Rappe, willst du schon dich ruhn?'" *Droysen.*

[3] The original is a grotesque parody upon the Attic "Yo heave ho," inasmuch as *horses* are here the sailors.

[4] See Nub. 122.

[5] Vide Nicandr. Theriac. vs. 788, apud Mus. Crit. vol. i. p. 454.

[6] Comp. Vesp. 42, 1220. [7] Comp. Acharn. 583.

[8] "The result is, you may call me Nickoboulus;
For I've nick'd the Boule there, the senate, capitally." *Frere.*

[9] See note on vs. 1175.

making words break forth, hurled like thunder, was hurling them at the Knights, playing the marvellous, blurting out precipices, and calling[1] them conspirators most plausibly; while the whole Senate, listening to him, got crammed by him with false-orach, and looked mustard,[2] and contracted their brows. And I, just when I perceived that they were approving[3] of his words, and deceived by his impositions—"Come now, ye Lechers, and Impostors," said I, "and Boobies, and mischievous Goblins, and God of Impudence, and thou Market-place, in which I was educated when a child, now give me impudence, and a ready tongue, and a shameless voice." As I was musing thus, a lewd fellow broke wind on my right; and I did reverence.[4] Then with my buttocks I struck and broke the barriers, and gaping wide, shouted aloud, "O Senate, I bring you good news, and wish to announce the glad tidings first to you. For since what time the war broke out, I never at any time saw anchovies cheaper." Immediately they made their faces quite calm, and then were for crowning me for the good news. And I having hastily invented a secret plan, in order that they might purchase the anchovies in great numbers for an obol, told them to seize the dishes of the artificers.[5] And they applauded vehemently, and gaped at me. So he, the Paphlagonian, having perceived it, and knowing in what speeches the Senate most delights, made a proposal: "Sirs, I now move, that on the occasion of the happy events which have been announced to us, we sacrifice a hundred oxen[6] to the goddess for the good news." Again

[1] In Dindorf's edition, printed by Didot, ξυνωμόρας λόγων—probably an error of the press.

[2] See note on Vesp. 455.

[3] ἐνδεχομένην, sc. τὴν βουλήν.

[4] "The whole of this is a quiz upon the Messengers' narratives in the Attic tragedians. For any one to sneeze on the right hand, was considered a most lucky sign. The Rapscallions, &c., are humorously elevated to the dignity of divinity." *Walsh.*

[5] This sentence is wrongly construed in every edition I have been able to consult, ἀπόρρητον being made to depend on ἔφρασα, which is plainly *contra linguam*. See note on Nub. 689.

[6] It was the custom to burn only the thighs and fat. The rest was eaten by the people. It thus became the interest of the poorer Athenians to be very religious, inasmuch as the cost of these entertainments fell upon the wealthy citizens. To such an extent, indeed, were these legalized robberies carried, that the sale of the *skins* of the victims formed a considerable item of the public revenue, under the head of *skin-money* (τὸ δερματικόν).

the Senate inclined towards him. And I, just when I perceived I was overcome by the ox-dung, overshot him with two hundred oxen;[1] and advised to make a vow to sacrifice a thousand goats to Diana on the morrow, if sprats went at a hundred for the obol. Again the Senate looked eagerly at me. And when he heard this, being struck with astonishment, babbled nonsense; and then the Prytanes and the Police began to drag him out, while they stood and wrangled about the anchovies. But he besought them "to wait a short time, in order that you may hear[2] what the herald from Lacedæmon says, for he has come treating of peace." But they all cried out with one mouth,—"Now *do they talk* of peace? Aye, poor fool, since they have heard that anchovies are cheap with us. We don't want peace; let the war go on." And they shouted that the Prytanes should dismiss *the assembly*. Then they leaped over the barriers in every direction. While I slipped out and bought up all the coriander-seed, and the leeks, as much as there was in the market: and then gave it gratis to them who were in want, as seasoning to the anchovies, and made presents of it. So they all praised me above measure, and caressed me to such a degree, that I have come, having gained over the whole senate for an obol-worth[3] of coriander-seed.

CHO. Of a truth you have acted in every respect[4] as becomes a man favoured of fortune. The villain has found another adorned with much greater rascalities and artful deceits and wily words. But take care that you contest what remains in the best manner possible; and you know long ago that you have us as your friendly allies.

[1] "Gleich trumpft' Ich ihn mit hundert Rindern ab." *Droysen.*

[2] See Krüger, Gr. Gr. § 54, 8, obs. 2.

[3] Comp. Aves, 18. Thesm. 425. Ach. 962, and vs. 945, *infra.*

[4] "With fair event your first essay began,
Betokening a predestined happy man.
The villain now shall meet
In equal war,
A more accomplish'd cheat,
A viler far;
With turns and tricks more various,
More artful and nefarious." *Frere.*

"Alles hast du so vollendet, wie es nur kann ein Glückskind." *Droysen.*

S. S. Well now, see! here comes[1] the Paphlagonian, pushing a heavy wave, and disturbing and confounding, as if, forsooth, he was going to swallow me up. A fig for his courage![2]

CLEON.

CLE. If I do[3] not destroy you, provided any of the same lies be in me, may I utterly fail in every way.

S. S. I like your threats,[4] laugh at your empty bluster, dance a fling, and cry cuckoo all round.

CLE. By Ceres, if I do not eat you up out of this land, I will certainly never survive.

S. S. "If you do not eat me up?" And *neither will I*, if I do not drink you up, and then gulp you down and burst after it myself.[5]

CLE. By the precedence which I gained at Pylos, I will destroy you.

S. S. "Precedence," quoth'a! How I shall behold you[6] after your precedence a spectator on the last bench!

CLE. By heaven, I will fasten you in the stocks!

S. S. How choleric you are! Come, what shall I give you

[1] See Krüger, Gr. Gr. § 50, 11, obs. 22. Monk, Alc. 138. Dawes M. C. 558.

[2] Vide Theocrit. Idyll. xv. 40, *μορμώ, δάκνει ἵππος*. Cf. Liddell's Lex. in voc. *μορμώ*.

[3] "Wenn Ich dich da nicht kalt mache, hab' Ich ein Körnchen noch
Des alten Lug und Truges, so hol' mich gleich die Pest."
Droysen.

[4] "Mich vergnügt dein Drohn, dein Holtergepolter macht mir Spass,
Wie ein Böcklein muss Ich springen, kräh'n wie ein Hahn dazu!" *Droysen.*

Cf. Nub. 174, 1240. Pax, 1065. Av. 570, 880.

[5] "Unless you *eat* me up! No more will I,
Unless I *drink* you up, and *swig* you up,
Until I burst myself." *Walsh.*

Cf. Krüger, Gr. Gr. § 54, 12, obs. 3. Harper's Tenses, p. 101. Cf. 400, 767, 769. Pax, 450.

[6] "The right of seats, indeed! Pshaw! I shall see you
On the last bench instead of on the first." *Walsh.*

"Ei, wie will Ich dich noch einst
Statt auf dem Vorsitz auf dem Hintersitze sehn!" *Droysen.*

to eat? With what sauce would you like best to eat it? With a purse?[1]

CLE. I will tear out your entrails with my nails.

S. S. I will tear with my nails your maintenance in the Prytaneum.[2]

CLE. I will drag you before Demus, that you may give me satisfaction.

S. S. And I will also drag you and calumniate you more.

CLE. But he does not believe you at all, you wretch, while I laugh at him as much as I please.

S. S. How completely you imagine Demus to be yours!

CLE. For I know with what pap he is fattened.[3]

S. S. And then, like nurses,[4] you feed him grudgingly. For you chew and put a little into his mouth, while you yourself swallow down three times as much as he.

CLE. And, by Jove, by my dexterity I am able to make Demus fat or lean.[5]

S. S. And my posteriors are clever at this.

CLE. You shan't fancy, my good sir, you're going to insult me in the Senate.[6] Let us go to Demus.

[1] See note on Ach. 835. So Pax, 123, *κολλύραν μεγάλην καὶ κόνδυλον ὄψον ἐπ' αὐτῇ*, "a great roll and *fist*-sauce to it."
"Und was für Zukost hast du gern? Geldbeutelchens?" *Droysen.*

[2] "*To tear with the nails*, Ar. Eq. 709." *Liddell* in voc. Others, *cut off your maintenance;* which seems preferable.
"Weg will Ich dir kratzen deine Portion in der Prytanei." *Droysen.*

[3] "Anticipation." See Krüger, Gr. Gr. § 61, 6, obs. 2.
"Ich weiss ja genau, womit er sich gerne päppeln lässt." *Droysen.*

[4] Vide Aristot. Rhet. lib. iii. 4.

[5] Mr. Frere's version of this is singular:—

"I can make them close, and hard, and dry,
Or pass a matter easily, as I please."

[6] "You shan't be thought to have insulted me
Before the senate." *Walsh.*

"Nicht sollst du, guter Junge, denken, im Rathe mich
Überrannt zu haben." *Droysen.*

For the aorist infinitive after *δοκέω*, see Krüger, Gr. Gr. § 53, 6, obs. 9. That *οὐ μοιχεύσεις* is statutable Greek for *μὴ μοιχεύσῃς* I do not believe. See, however, Viger, p. 198. Herm. not. 144, 267. Jelf, § 711, obs. Krüger, § 53, 7, obs. 4. Eurip. Ph. 1696. Arist. Aves, 193.

S. S. There's nothing to hinder[1] us. There, go, let nothing detain us.

Cle. O Demus! come forth hither.

S. S. O father, by Jupiter, pray come forth.

Cle. Come forth, O dearest little Demus, that you may know how I am wantonly insulted. [*They both go and knock at Demus' door.*]

Demus.

Dem. Who are those that are bawling? Will you not depart from my door? You have torn down my harvest-wreath.[2] Who's injuring you, my Paphlagonian?

Cle. I am beat on your account by this fellow here, and by these striplings.

Dem. Wherefore?

Cle. Because I love you, Demus, and am your admirer.

Dem. (*turning to the Sausage-seller*). Pray, who are you?

S. S. This man's rival in love, who have loved you this long time, and wished to do you a good turn, and *so have* many other gentlemen. But we are not able, on account of this fellow. For you are like unto youths who have lovers: gentlemen you do not receive, but give yourself up to lamp-sellers[3] and coblers and shoemakers and tanners.

Cle. For I benefit the people.

S. S. Say now, by doing what?

Cle. Because I deceived the generals at Pylos and sailed thither and brought the Lacedæmonians.

S. S. And I, while walking about,[4] stole the pot from a workshop, while another was boiling it.

Cle. Well now, Demus, convene an assembly forthwith, in order that you may know which of us two is better inclined to you, and decide between us, that you may love this one.

S. S. Yes, yes, do decide between us, pray! but not in the Pnyx.

Dem. I can't sit in any other place. But you must come forwards to the Pnyx.[5]

[1] See note on Aves, 463. [2] Cf. Vesp. 399.

[3] A hit at Hyperbolus.

[4] "Und Ich, Ich ging von der Bude weg und schlenderte so Umher, und stahl 'nem andern den Topf vom Feuer weg." *Droysen.*

[5] "So to the Pnyx walk forwards instantly." *Walsh.*

S. S. Ah me, miserable man, how I am undone! for the old fellow, when at home, is the shrewdest of men, but when he takes his seat upon this here stone, he gapes[1] as if he were stringing figs.

Cho. Now it behoves you to let out every rope,[2] and to carry an impetuous spirit and arguments, admitting no escape, wherewith you shall overcome him: for the man is crafty, and devises efficient contrivances out of impracticable ones.[3] Wherefore take care that you go forth vehement and fresh[4] against the man. But be on your guard, and ere he comes up to you, do you first raise aloft[5] your dolphins, and put forward your pinnace.

Cle. I pray to our mistress Minerva, who rules over our city, that, if I am the best man towards the Athenian people, next to Lysicles,[6] and Cynna, and Salabaccho, I may, as now, dine in the Prytaneum, without having done any thing for it. But if I hate you, and do not fight for you, singly standing in the gap, may I perish, and be sawn in two, and cut up into yoke-straps.[7]

[1] See Liddell's Lex. in voc. ἐμποδίζω.

"He gapes like little boys bobbing for figs." *Walsh.*

"Doch sitzt er dort erst auf den Steinen, so sperrt er das Maul Weit auf, als sollten gebratne Tauben hinein ihm ziehn!" *Droysen.* Comp. vs. 422, *supra.* The usual rendering, "*Like one stringing figs,*" would render the article indispensable.

[2] See similar forms, ap. Liddell, voc. κάλως. Cf. Eur. Med. 278.

[3] "Und macht Unmögliches selbst am Ende doch noch möglich." *Droysen.*

[4] Comp. vs. 430, *supra;* and see notes on Vesp. 29; Lys. 316.

[5] See Thuc. vii. 41, and 62; Lucan's Phars. iii. 635. "The image is that of a merchant-vessel defending itself against the attack of a ship of war: the pinnace was interposed to break the shock of the enemy's prow." *Frere.*

"Und zum Entern an Bord dich lege!" *Droysen.*

[6] Tauntingly said, παρὰ προσδοκίαν, for "Pericles, Cimon, and Themistocles," with whom Cleon used to compare himself. The two last were noted strumpets, and Lysicles is the "Sheep-seller" mentioned in vs. 132. See note on vs. 831, *infra.*

[7] "That, even as now,
If I'm truly your friend, unto my life's end,
I may dine in the hall, doing nothing at all!
But, if I despise you, or ever advise you
Against what is best for your comfort and rest;

S. S. And may I, Demus, if I do not love you, and do not admire you, be cut up and cooked in mince-meat; and if you do not put faith in this, may I be grated down upon this *dresser* in an olio with cheese, and with the flesh-hook may I be dragged to the Ceramicus by my testicles.

CLE. Why, how[1] can there be a citizen, Demus, who loves you more than I do? who in the first place, when I was a senator, collected very much money in the treasury, by torturing some, strangling others, and begging of others; not caring for any private man, provided I gratified you.

S. S. This, Demus, is no way grand; for I will do this to you. For I will snatch away and serve up to you other people's loaves.[2] But I will first teach you this very thing, that he neither loves you, nor is well-disposed towards you, except on account of this very thing, that he enjoys your fire-side. For he does not care about your sitting so uncomfortably upon the rocks, who fought to the death with the Persians at Marathon for our country, and when victorious, permitted us to bepraise it mightily.[3] Not like me, who have sewed and brought you this *cushion*. Come, raise yourself, and then sit down at your ease, that you may not gall that *which fought* at Salamis.[4] [*Slips a soft cushion under Demus.*]

DEM. Man, who are you? Are you a son of those well-known[5] descendants of Harmodius! Certainly, indeed, this deed of yours is truly noble and patriotic.

CLE. From what petty bits of flattery have you become well-disposed towards him!

S. S. For you also caught him with baits much less than these.

CLE. Well now, I am willing to wager my head, if any

Or neglect to attend you, defend you, befriend you,
May I perish and pine; may this carcass of mine
Be withered and dried, and curried beside;
And straps for your harness cut out of my hide." *Frere.*

[1] See Herm. ad Eur. Alc. 498.

[2] See Süvern on the Γῆρας of Aristophanes, p. 162.

[3] "Und mit herrlichen Siegen den Stoff uns gabst, die beliebtesten Phrasen zu drechseln." *Droysen.*

[4] "This being a naval battle, the Athenian galley-men may very well be said to have fought, not with their hands, but their nether extremities." *Walsh.*

[5] See Krüger, Gr. Gr. § 51, 7, obs. 7.

where there hath appeared a man who fights more for the people, or loves you more than I.

S. S. Why, how love you him? who, though you see him dwelling for the eighth year[1] in the casks and crannies and little turrets, do not pity him, but shut him in and plunder his hive. And when Archeptolemus[2] was offering peace, you scattered it abroad; and you drive away the embassies from the city, slapping them on the buttocks, who make proposals of peace.

Cle. Aye, that he may rule over all the Greeks; for it is in the oracles, "that this man must some time or other act the Heliast in Arcadia at[3] five obols *a day*, if he bide his time." At all events, I will nourish and tend him, finding out by fair means or foul, whence he shall receive the three obols.

S. S. Not taking thought, by Jove, that he may rule over Arcadia, but that you may plunder the more, and receive bribes from the cities; and that Demus, by reason of the war and the mist, may not observe your knavish tricks,[4] but through necessity, at the same time, and need, and pay, may gape at you. But if ever he return to the country and spend his time in peace,[5] and eat his toasted groats and regain his courage, and come to a conversation with oil-cake, he will perceive what blessings you swindled him out of by your system of pay; and then he will come against you fierce and rough, searching for a pebble against you. Of which being aware, you impose upon him, and cheat[6] him by dreams about yourself.

[1] This reckoning is made from the battle of Potidæa, B. C. 432, at which period the Athenians were first engaged in actual service. When the Spartans invaded Attica, the country-people were driven into the town, and in their perplexity for house-room, were obliged to take up their quarters in the turrets on the walls.

[2] After the surrender of the Spartans at Pylos. See Thuc. iv. 17—22, 27, 28, 117. Thirlwall, *Hist. Greece*, iii. p. 241. "This person must not be confounded with the son of Hippodemus, vs. 327." *Droysen*. Comp. Süvern, Aristoph. Γῆρας, p. 168.

[3] See Krüger's Gr. Gr. § 47, 17. [4] See Liddell, voc. καθοράω.

[5] See Süvern's Essay on the Γῆρας of Aristophanes, p. 173.

[6] "And this you're aware of, and therefore you seek
To chouse him by dream and by vision." *Walsh.*

Cf. Liddell's Lex. voc. ὀνειροπολέω. For the participle, see Krüger's Gr. Gr. § 51, 9, obs. 2.

Cle. Is it not then, pray, a shameful thing that you should say this of me, and calumniate me before the Athenians and Demus, who have already, by Ceres, done far more good services to the state than Themistocles?

S. S. "O city of Argos, hear what he says."[1] Do you match yourself with Themistocles? who made our city full, when he found it up to the brim, and in addition to this kneaded up the Piræus beside for it while it was at breakfast,[2] and having taken away nothing of the old, set before it new fishes.—But you sought to make the Athenians citizens of a petty town,[3] by dividing the town[4] with a wall, and uttering oracles, you who match yourself with Themistocles! And he is an exile from his country, while you wipe your hands on cakes of fine barley.[5]

Cle. Is it not then a shameful thing, O Demus, that I should be called these names by this fellow, because I love you?

Dem. Stop, stop,[6] you fellow, and don't talk Billingsgate. For much too long a time and even now have you been acting underhand without my knowing it.[7]

S. S. He is a most abominable fellow, my little Demus, and one who commits very many knavish tricks, whenever you

[1] This hemistich, which is made up partly from the Telephus of Euripides, partly from his Medea, vs. 169, occurs in the Plut. vs. 601. See Dobree's note on it.

[2] "And kneaded it up the Piræus beside
For breakfast." *Walsh.*

[3] "The German *Kleinstädter.*" *Liddell.*

[4] "It was not an unusual step to divide a town into two by a wall of the same height as the external fortifications, and settle the men of each party in the portion allotted to them, when two factions were nearly equally balanced." *Walsh.* At the time of the great Reform Bill, a similar plan was canvassed by the "Men of Manchester" for dividing England, by running a wall from the Humber to the Mersey. For the article, see Hermann, Alc. 708.

[5] Vide Athen. lib. iii. p. 114, F., *καὶ τολύπας καὶ ἀχίλλειον· καὶ ἴσως αὕτη ἐστὶν ἡ ἐξ ἀχιλλείων κριθῶν γινομένη.* It is also mentioned *σὺν λιπαροῖς ἐπιπάστοις*, lib. vi. p. 269, D. See note on vs. 414, *supra.*

[6] "Ja, Mann, hör' auf! Schuftstreiche berühre nun nicht mehr!
Doch Ich glaube, du hast gar oft gar viel, ohne dass Ich es merkte, gemanschet." *Droysen.*

[7] 'Εγκρυφίας signifies "*panis subcineritius,*" and is mentioned by Athenæus, lib. iii. 112, B. Cf. note on Nub. 915.

yawn;[1] and he crops the stalks of those under account and swallows them down, and with both hands ladles out the public money.

CLE. You shall not escape with impunity, but I will convict you of stealing thirty thousand *drachmæ*.

S. S. Why do you make much ado about nothing, and make a splash, you who are most abominable towards the Athenian people?[2] And, by Ceres, I will prove,[3] or may I not live, that you have received as a bribe more than forty minæ from Mitylene.

CHO. O thou who hast appeared the greatest advantage to all men![4] I envy you for your fluency of speech; for if you shall attack him in this way, you will be the greatest of the Greeks, and alone will bear sway in the city, and rule over the allies, having a trident, shaking and disturbing,[5] with which you will make much money. And do not let the man go, since he has given you a hold, for you will easily make an end of him, with such sides *as yours*.

CLE. These matters, good sirs, are not yet come to this, by Neptune; for I have wrought such a work, so as to curb my enemies every one,[6] so long as any thing is left of the bucklers *captured* at Pylos.

[1] So Brunck and Walsh. Liddell, on the contrary, refers it to χασμάω, and makes Cleon the nominative. "He insinuates that Cleon was in the habit of accepting bribes from those who had to give in their accounts, to get them passed without a strict examination." *Droysen.*

[2] "Whilst ὁ δῆμος ὁ τῶν Ἀθηναίων, or ὁ Ἀθηναίων δῆμος, denotes the *Athenian people*, in contradistinction to any other people, (Demos. xviii. 181, foll.,) on the contrary, ὁ δῆμος τῶν Ἀ., and τῶν Ἀ. ὁ δῆμος, are used, when *other parties or individuals* of the Athenians are to be thought of in opposition to these." *Krüger.* Cf. vs. 764, *supra.*

[3] There is no necessity to alter the reading to ἀποδείξω, with Walsh, (notes, p. 264,) for ἐπιδείξω occurs again in the same sense, Av. 483. "Allusion is made to forty minæ which are said to have been received from Mytilene; but this is mere satire. See Meier, de bon. Damnat. p. 115. Cleon had received money from the islanders that he might reduce their tributes." *Wachsmuth.*

[4] Seemingly a quotation from some tragedy.

[5] "Mit dem erschütternd, wetternd du dir sammelst reichste Habe." *Droysen.*

[6] Comp. Pax, 106, 247, 542, 655, 870. Av. 1539. Plut. 111, 206, 760, 1109. Ran. 161. Eccles. 217, 557, 719, 765, 1146. Thesm. 515, 550.

S. S. Stop at your bucklers, for you have given me a handle. For you ought not, if indeed you love the people, purposely to have let them be dedicated together with the handles. But this, Demus, is a device, that, if you wish to punish this fellow here, it may not be in your power; for you see what a troop of young tanners are with him; and around these dwell sellers of honey and sellers of cheese. Now this body is leagued together; so that if you were to snort with anger, and look ostracism,[1] they would pull down the bucklers by night, and run and seize the entrances for *importing* your barley.

Dem. Ah me, miserable man! Why, have[2] they handles? You rascal, how long a time you have been cheating me, deluding me in such a manner!

Cle. My good sir, be not led[3] away by every speaker, nor think that you will ever find a better friend than I, who with my single hand put down the conspirators. And no conspiracy arises in the city without my perceiving it, but I bawl out that instant.

S. S. For you are circumstanced like those who fish for eels.[4] When the lake is still, they catch nothing; but if they stir the mud up and down, they take. And you catch, if you disturb the city. But just answer me this single question: though you sell so many hides, have you ever[5] given to this man here a sole from your private stock for his slippers, you who profess to love him?

Dem. Certainly not, by Apollo.

S. S. Then have you perceived, pray, what sort of a fellow he is? But I have bought this pair of shoes for you, and give them you to wear. [*Gives him a pair of shoes.*]

[1] This is by no means the literal meaning of the phrase. See Liddell, voc. ὀστρακίνδα.

[2] "Have handles," means *ready for use.* Government shields had their handles taken off, that they might not be made use of for tumults, attacks on the democracy, &c. Droysen understands shields taken in battle and hung up as trophies.

[3] Cf. Soph. Rex, 917; Krüger's Gr. Gr. § 47, 6, obs. 4.

[4] Droysen, who suggests that this may have been a cant phrase, quotes from an old German song,

"Und keinen Tag wird 's ausgesetzt,
Herr, morgen wird ein Aal gehetzt."

[5] ἤδη = *ever.* Cf. Ach. 610. Nub. 347, 370, 386, 766, 1061. Av. 1669. Plato, Polit. p. 493, D.

Dem. I judge you to be the best man towards the people of all I know, and very well disposed towards the city, and towards my toes.

Cle. Is it not then, pray, a shameful thing that slippers should have so much power, and that you should have no recollection of all the kind offices I have done you? who put a stop to the lewd people, having utterly destroyed Gryttus.

S. S. Is it not then, pray, a shameful thing that you should watch them so,[1] and put a stop to the lewd people? It must be that through envy you stopped them, lest they might become orators. And though you saw this man without a tunic at his time of life, you never at any time deemed Demus worthy of a sleeved-coat, though it were winter. But I present you with this one here. [*Gives him a coat.*]

Dem. Themistocles never once thought of such *a device.* And yet that device of his, too, was a clever one, his Piræus. Yet, however, it does not appear to me to be a greater contrivance than the coat.

Cle. Ah me, miserable man! with what jackanape's tricks you harass me!

S. S. Not so; but as is the case with a man in liquor when nature calls, I am using your manners[2] as I would your slippers.

Cle. You shall not surpass me in flattery, for I will put this on him besides. [*Turning to the Sausage-seller.*] A plague take you, you rascal!

Dem. Bah! will you not be gone, with a plague to you? smelling most abominably of the tan-yard.[3]

S. S. And on purpose, too, was he for putting this around

[1] "Ist das denn etwa nicht zu toll, dass du so — podexkukest?" *Droysen.*

[2] "'Tis your own plan; 'twas you began. As topers at a revel,
Press'd on a sudden, rise at once, and seize without regarding
Their neighbour's slippers for the nonce, to turn into the garden.
I stand in short upon your shoes—I copy your behaviour,
And take and use for my own views your flattery and palaver." *Frere.*

"Wie wir beim Wein, wenn 's Wasser drängt, in fremde Schuhe schlürfen,
So werd' Ich deine Künste doch als Schlurren gebrauchen dürfen." *Droysen.*

[3] Comp. Vesp. 38. Acharn. 188.

you, that he may smother you. And before this he plotted against you. Do you know that stalk of silphium,[1] which became so cheap?

DEM. To be sure I know.

S. S. On purpose this fellow was anxious for it to be cheap, that you might buy and eat, and then the dicasts might kill each other[2] in the Heliæa with fizzling.

DEM. By Neptune, a stinkard also told this to me.[3]

S. S. Is it not the case that ye then became red with blushes with fizzling?

DEM. Aye, by Jove, this device was one of Pyrrandrus's.

CLE. With what ribaldry you worry me, you villain!

S. S. For the goddess bade me conquer you with quackery.

CLE. But you shall not conquer me. For I promise, O Demus, to supply you with a bowl of pay to gulp down,[4] for doing nothing.

S. S. But I give you a gallipot and ointment, to smear over the slight sores on your shins. [*Presents them.*]

CLE. I will pluck out your grey hairs and make you a young man.

S. S. (*offering a hare's scut*). There, take a hare's scut[5] to wipe your two little eyes.

CLE. After you have blown your nose, Demus, wipe *your fingers* upon my head.

S. S. Nay rather, upon mine.

CLE. Nay rather, upon mine. [*Demus bestows his dirty preference on the Sausage-seller.*] I will[6] cause you to be a

[1] "Du weisst doch noch, wie neulich
Die Silphionstengel mit einem Mal so billig wurden?" *Droysen.*

Who adds in his note, "It seems not inprobable that Cleon greatly promoted the trade with Cyrene, whence came the greater part of their silphium."

[2] See notes on Nub. 689. Av. 1064.

[3] "A man of *Dungwich* told me so." *Walsh.* Cf. Ran. 526. Plut. 261.

[4] The allusion is to the donations on festival days, when the courts were closed, and the jurymen's pay suspended. Cf. note on Vesp. 525.

[5] This present, as Süvern (Essay on the Γῆρας of Aristophanes, p. 147) observes, is a piece of arch roguery, and alludes to Demus' political opthalmia.

[6] "I'll make you captain, and I'll tip
My gentleman a worn-out ship,

trierarch expending your own money, with an old vessel, upon which you will never cease spending money or making repairs. And I will contrive that you get a rotten sail.

Cho. The[1] man is bubbling up. Stop, stop boiling over. We must drag from beneath him some of the firebrands, and skim off some of the threats with this here *ladle*.

Cle. You shall give me proper satisfaction,[2] being pressed down by my taxes, for I will exert myself that you may be enrolled among the rich.[3]

S. S. I will utter no threats; but I wish you the following: that your frying-pan of cuttle-fish may stand over *the fire* frizzling, and that you, about to move a decree concerning the Milesians,[4] and to gain a talent if you effect your object, may hasten to fill yourself with the[5] cuttle-fish before you go to the assembly; and then, before you've eaten them, may a man come to fetch you, and may you, wishing to get the talent, be choked with eating.

Cho. Capital! by Jove! by Apollo! by Ceres!

Dem. To me also he appears to be manifestly in other respects, too, a good citizen, such as no man has ever been for a long time towards the three-halfpenny mobocracy.[6] While

On which you'll be obliged to spend
Your own good cash. There'll be no end
To laying out your money on't,
And making good whate'er it want.
And I'll contrive, too, without fail,
That you shall get a rotten sail." *Walsh.*

[1] "The fellow's bubbling up with ire.
Don't, don't boil over on the fire!
Come, pluck away some sticks, and let's
Make haste and ladle out some threats." *Walsh.*

[2] Vide Vesp. 453, τάχ' ἡμῖν δώσετον καλὴν δίκην.

[3] See Böckh's *Publ. E. Ath.* ii. p. 293.

[4] "Comp. 361. The historical allusion I know not." *Droysen.*

[5] See Krüger's Gr. Gr. § 56, 5, obs. 5.

"Gedenkst dir erst noch voll mit Fisch
Den Wanst zu füll'n, dann voll vom Tisch
Zur Pnyx zu gehn." *Droysen.*

"Properes sepiis te ingurgitare, priusquam in concionem eas." *Brunck.*

[6] "The worthiest that has been long since—the kindest
And best-disposed to the honest sober class
Of simple, humble, three-penny citizens." *Frere.*

"Unsre Obolenleute." *Droysen.* Cf. vs. 682. Aves, 18.

you, Paphlagonian, who say you love me, have garlicked me.[1] And now give me back my ring, as you shall no longer be my steward.

Cle. Take it: but know thus much, that if you will not permit me to be overseer, some other again more villanous than I will appear.

Dem. It is not possible that this ring is mine. At all events, the device appears different, unless[2] I do not see distinctly.

S. S. Come, let me see. What was your device?

Dem. A roasted olio of bull's fat.[3]

S. S. There is not this in it.

Dem. Not the olio? What then?[4]

S. S. A gaping cormorant haranguing upon a rock.[5]

Dem. Alas, miserable man!

S. S. What is the matter?

Dem. Take it out of the way: he had not mine, but that of Cleonymus.[6] But do you receive this from me, and be my steward.

Cle. Not yet, pray, O master, I entreat you, until you hear my oracles.

S. S. And mine then.

Cle. But if you accede to this fellow, you must become a mere hide.[7]

S. S. And if to this man, you must become completely circumcised.

Cle. But mine say that you must rule over[8] every country, crowned with roses.

[1] "In other words, used unfair means to excite my ill temper." *Walsh.*

[2] See Krüger's Gr. Gr. § 69, 4, obs. 6. Cf. vs. 238, 1497.

[3] Cf. Vesp. 40. There is a play on the words δῆμος, *people*, and δημὸς, *fat*.

[4] See note on Lys. 193.

[5] The "rock," of course, is the βῆμα of the Pnyx, and the "cormorant" refers to Cleon's rapacity. Cf. Vesp. 35. Ach. 683. Pax, 680, and note on Thesm. 528.

[6] "Cleonymus's emblem is a bird, to mark his cowardice." *Frere.* Cf. Ach. vs. 88.

[7] See Liddell's Lex. voc. μολγός.

[8] See Krüger's Gr. Gr. § 50, 11, obs. 11, and obs. 12, and obs. 8. Brunck's version would require the article.

"Den gesammten Erdkreis." *Droysen.*

S. S. While mine, on the other hand, say, that with an embroidered purple robe and a diadem you shall pursue in a chariot of gold Smicythe[1] and her husband.

Dem. Well now, go and bring them, that this[2] man here may hear them.

S. S. Certainly.

Dem. And do you then bring yours.

Cle. Very well.[3]

S. S. Very well, by Jove: there's nothing to hinder you.[4] [*Cleon and the S. S. hurry out.*]

Cho. Most sweet will be the light of day to all those present, and to those who are[5] coming, if Cleon perish. And yet I heard some very crabbed[6] old fellows disputing in the Law Exchange,[7] that if this fellow had not become great in the state, there would not have been two useful utensils, a pestle[8] or a ladle. But this also I wonder at in his swinish musical taste; for the boys who went to school with him say that he constantly adapted his lyre to the Dorian[9] mode alone, and was not willing to learn any other. And then, that the harp-master,[10] being enraged, gave orders to take him away, "since this youth is not able to learn any mode, except the Bribery-mode." [*Re-enter Cleon and S. S., both heavily laden with papers.*]

[1] "This is probably the Smicythus who is found in some inscriptions of this period. The poet gives his name a *feminine* termination in allusion to his propensities." *Droysen.* Comp. Nub. 690, 691. In διώξει there is the same play on its two different meanings as in Ach. 700.

[2] οὗτος = ἐγώ. Cf. vs. 1098. Aves, 311, 1125. Nub. 141. Lys. 1087. Brunck, Frere, and Droysen, give this verse to Cleon.

[3] The ordinary use of this word in replies. See vs. 121, 157. Ach. 434. Nub. 255, 825. Pax, 962.

[4] See note on Aves, 463.

[5] "The allusion is to the allies, who will be coming in a couple of months to pay in their tribute." *Droysen.*

[6] See Krüger, Gr. Gr. § 49, 10, obs. 4.

[7] In the Piræus there was a *Sample-market* or *Exchange*, where merchants met to exhibit their samples and transact business. Accordingly, the poet jestingly gives the old Heliasts a sample-market for *their* wares, i. e. for *suits* and *actions*—a sort of a "Law Exchange." See note on Lys. 557.

[8] Vide Pac. 269.

[9] In Δωριστί there is a pun on δῶρον, *a bribe.* See note on Vesp. 35. This is brought out more plainly in vs. 996.

[10] See Nub. 964.

CLEON, SAUSAGE-SELLER, DEMUS, CHORUS.

CLE. There, see! and yet I bring not all out!

S. S. Ah me, how I want to ease myself, and yet I bring not all out.

DEM. What are these?

CLE. Oracles.

DEM. All?

CLE. Do you wonder? By Jove, I have still a chest full.

S. S. And I have an upper-room and two out-houses *full.*

DEM. Come, let me see: why, whose in the world are the oracles?

CLE. Mine are Bacis's.[1]

DEM. And whose are yours?

S. S. Glanis's, elder brother of Bacis.

DEM. What are they about?

CLE. About Athens, about Pylos, about you, about me, about every thing.

DEM. And what are yours about?

S. S. About Athens, about lentil-broth, about the Lacedæmonians, about fresh mackerel, about those who measure their barley unfairly in the market-place, about you, about me.—May this here fellow tumble and tread on his nose!

DEM. Come now, see that you read them to me; and that notable[2] one about me, with which I am delighted, "That I shall become an eagle[3] in the clouds."

CLE. Hear now, and give me your attention. [*Unrolls his papers.*] "Son of Erectheus, take heed of the way of the oracles,[4] which Apollo uttered for you from the sanctuary by means of highly-prized tripods. He ordered you to preserve the sacred dog[5] with jagged teeth, who by snarling in your

[1] Comp. vs. 123. Glanis, of course, is an impromptu invention on the part of the Sausage-seller.

[2] See Krüger's Gr. Gr. § 51, 7, obs. 7. Cf. note on Lys. 316.

[3] See note on Av. 978. It may be doubted whether Liddell's explanation (Lex. voc. αἰετος) be correct.

[4] Cf. Eur. Med. 766. Hipp. 290.

"Achte den Pfad der Orakel." *Droysen.*

[5] The same epithet is applied to Cleon in Vesp. 1034, and Pac. 741. "κελεύω in Attic writers takes only *an accusative* with the infinitive: in Homer and Polybius occasionally *a dative* with the infinitive." *Krüger.*

defence and barking dreadfully in your behalf, will provide you pay; and if he do not this, he will perish. For many daws, through hatred, croak at him."

DEM. By Ceres, I do not know what these things mean. For what has Erectheus[1] to do with jackdaws and a dog?

CLE. I am the dog, for I howl in your defence, and Phœbus ordered you to preserve me, your dog.

S. S. The oracle does not say this, but this here dog gnaws at the oracles, as he does your door. For I have it correctly about this dog.[2]

DEM. Read it, then: but first I'll take a stone, lest the oracle about the dog bite me.[3]

S. S. "Beware, son of Erectheus, of the kidnapping dog Cerberus, who, fawning upon you with his tail, watching when you are dining, will consume your victuals, whenever you gape any other way: and he will often go secretly into your kitchen[4] by night, like a dog, and lick clean your plates and islands."

DEM. Far better, O Glanis, by Neptune![5]

CLE. Good sir, hear, and then decide:—"There is a woman, and she shall bring forth a lion in sacred Athens, who in behalf of the people shall fight with many gnats, as if defending[6] his whelps. Him do thou guard, having made a wooden wall and iron towers."[7] Do you know what these mean?

DEM. By Apollo, not I.

CLE. The god clearly ordered you to preserve me. For I am in the place of the lion to you.

[1] See Krüger, Gr. Gr. § 48, 3, obs. 9.

[2] "I've got the genuine truth about the dog." *Walsh.*

"Sondern dieser Hund
Benagt die Göttersprüche gleich 'ner Götterthür.
Ganz deutlich steht bei mir von dem Hund geschrieben." *Droysen.*

[3] "Meanwhile I'll pick a stone up for the nonce,
For fear the dog in the oracle should bite me." *Frere.*

[4] By the "kitchen" is meant the Prytaneum, and *τὰς νήσους* is *παρὰ προσδοκίαν* for *τὰς χύτρας*. Cf. Vesp. 904.

[5] "By Neptune, Glanis, you have beat him hollow." *Walsh.*

[6] Join *περιβεβηκώς*. Cf. Hom. Il. xvii. 313.

[7] See Thirlwall's *Hist. Greece*, ii. p. 294.

DEM. Why, how have you become "lion-like"[1] without my knowing it?

S. S. One part of the oracles he purposely does not inform you of, which is[2] the only iron wall and wood wherein Loxias ordered you to keep this fellow.

DEM. How then did the god declare this?

S. S. He bade you bind this fellow here in the five-holed pillory.[3]

DEM. These[4] oracles seem to me soon about to be accomplished.

CLE. Do not believe him; for envious crows croak at me. But love the hawk, remembering him in your mind, who bound and brought you the young ravens of the Lacedæmonians.[5]

S. S. Assuredly the Paphlagonian hazarded this when he was drunk.[6] O foolish son of Cecrops, why do you consider this deed a great one? "Even a woman can bear a burden, when a man may put it upon her;" but she cannot fight, for she would[7] be in a fright if she were to fight.

CLE. But take heed of this—a Pylos in front of a Pylos, which he declared to you. "There is a Pylos in front of a Pylos."

DEM. What does this mean, "in front of a Pylos?"[8]

[1] Comp. Süvern, Essay on The Clouds, p. 73.

[2] "Was allein die eherne Mauer bedeutet und das Holz,
Worin dir Loxias sorgsam ihn zu bewahren gebot." *Droysen.*

[3] Aristot. Rhet. iii. x. 7, *τὸ μὴ δύνασθαι ἡσυχίαν ἄγειν ὑπὸ τῆς τύχης, ἐν πεντεσυρίγγῳ νόσῳ δεδεμένον.* Cf. Lys. 680.

[4] "That prophecy seems likely to be verified." *Frere.*

[5] Vide Thucyd. lib. iv. 41, *Κομισθέντων δὲ τῶν ἀνδρῶν οἱ Ἀθηναῖοι ἐβούλευσαν δεσμοῖς μὲν αὐτοὺς φυλάσσειν, κ. τ. λ.*

[6] The reason why the poet uses the strong term *μεθυσθεὶς* may be collected from Thucyd. lib. iv. 28, *τοῖς δὲ Ἀθηναίοις ἐνέπεσε μέν τι καὶ γέλωτος τῇ κουφολογίᾳ αὐτοῦ*; and from c. 39, *καὶ τοῦ Κλέωνος καίπερ μανιώδης οὖσα ἡ ὑπόσχεσις ἀπέβη.*

[7] *ἂν* is to be repeated with *χέσαιτο*. See Krüger, Gr. Gr. § 69, 7, obs. 4. The preceding verse is from the "Little Iliad."

[8] "There was an ancient oracle, the words of which were,

'Pylos in front of a Pylos,
And still there's remaining a Pylos.'

It is quoted by Strabo (p. 339) to prove the existence of three places of this name in the Peloponnese. Cleon appears to insinu-

S. S. He says he will seize the bathing-tubs in the bath.

DEM. And I shall be to-day unwashed, for this fellow has stolen away our bathing-tubs.

S. S. But this oracle here is about our navy, to which you must by all means give your attention.

DEM. I attend: but do you read, how, in the first place, their pay shall be paid to my sailors.[1]

S. S. "Son of Ægeus, beware of the dog-fox, lest it deceive you, biting[2] in secret, swift of foot, the crafty thief, cunning." Do you know what this is?

DEM. Philostratus the dog-fox.[3]

S. S. He does not say this; but this fellow here is always asking for swift ships to levy tribute: these Loxias forbids you to[4] grant him.

DEM. How, pray, is a trireme a dog-fox?

S. S. How? Because your trireme and your dog are swift.

DEM. How, then, was "fox" added to "dog?"

S. S. He compared the soldiers to little foxes,[5] because they eat the clusters of grapes in the farms.

DEM. Well, where is the pay for these little foxes?

S. S. I will supply it, and that too within three days.[6] But further, hearken to this oracle, in which the son of Latona ordered you to beware of Cyllene,[7] lest she deceive you?

DEM. What Cyllene?

S. S. He rightly represented this fellow's hand as a "Cyllene," because he says "put into my bent hand."[8]

ate, that he himself is the Pylos, who stands in front of the real Pylos to defend it." *Walsh.*

[1] "Yes, I'll attend—I wish it would tell me, how
To pay my seamen their arrear of wages." *Frere.*

[2] Vide Blomf. Gloss. Theb. vs. 379.

[3] So Χαιρεφῶν ἡ νυκτερίς, Aves, 1564. For this construction, see Reisig, Pref. Nub. p. xxvi. Süvern, Essay on The Clouds, p. 131. Cf. Av. 1295. According to the Scholiast, he was a brothel-keeper.

[4] See Krüger, Gr. Gr. § 67, 12, obs. 3.

[5] Vide Theocrit. Idyll. i. 48; Varr. de Re Rust. i. viii. Solomon's Song ii. 15, "Take us the foxes, the *little foxes*, that spoil the vines; for our vines have tender grapes."

[6] See Krüger, Gr. Gr. § 51, 7, obs. 13.

[7] Vide Cramer's Greece, vol. iii. p. 83. Liddell's Lex. voc. ἐξαλέομαι. Comp. Nub. 863.

[8] We learn from the Scholiast, that Athenian informers, while threatening their victims, were in the habit of slipping out their

CLE. You[1] do not understand it rightly; for in Cyllene Phœbus rightly hinted at the hand of Diopithes.[2] But indeed[3] I have a winged oracle about you, "that you become an eagle, and rule over every land."

S. S. For I also[4] have one, *which says you shall rule* both over the land and the Red Sea too, and that you shall give judgment at Ecbatana, licking up seed-cakes.

CLE. But I have seen a vision, and the goddess herself appeared to me to pour health and wealth over the people with a ladle.

S. S. Yes, by Jove, for I also *have seen one;* and the goddess herself appeared to me to come from the citadel, and an owl to be sitting upon her, and then to pour upon each head with a bucket—ambrosia over thee—over this fellow garlick-pickle.

DEM. Huzza! huzza! No one then, it appears, is wiser than Glanis.[5] Accordingly, now I here commit myself to you, to guide me in my dotage and educate me afresh.

CLE. Nay, not yet, I beseech you, but stop, since I will provide you with barley and sustenance every day.

DEM. I cannot bear to hear of barley: often have I been deceived by you and Thuphanes.[6]

CLE. But I will forthwith provide you with barley-meal ready prepared.

S. S. And I barley-scones[7] thoroughly kneaded, and fishes which have been roasted. Do nothing else except eat.

bent hand from under their cloaks, intimating thereby that they would stop all proceedings for a pecuniary "consideration."

[1] "Nicht recht deutet er 's dir!" *Droysen.*

[2] "Forte hic Diopeithes ex aliquâ probrosâ causâ manum amiserat." *Casaub.* Cf. Vesp. vs. 380. Av. 988. He was an orator, and was accused of taking bribes. He was laughed at by the comic poets for being half-cracked. See Thirlwall, *Hist. Greece*, iii. p. 89. "As he was an associate of Nicias, he was, of course, opposed to Cleon." *Droysen.*

[3] See Krüger's Gr. Gr. § 69, 14, obs. 4. For *πάσης*, see note on 966, *supra.*

[4] See Krüger's Gr. Gr. § 69, 32, obs. 21.

[5] See note on Vesp. 451. Vs. 1199 is from the Peleus of Sophocles. See Süvern, Essay on the Γῆρας of Aristophanes, p. 151, *seq.*

[6] See note on Vesp. 718.

[7] See Lid. Lex. in voc. *μαζίσκη*. These, one would imagine, could not be very appetizing dainties, if they bore any resemblance to

DEM. Make haste, then, with what ye are going to do; for I will deliver the reins of the Pnyx to him, whichever of you, again, confers more benefits upon me.

CLE. I will run in first.

S. S. Certainly not, but I will. [*Cleon and the S. S. run off.*]

CHO. O Demus, you possess a fine sovereignty, when all men dread you as a tyrant. Yet you are easily led by the nose, and you delight in being flattered[1] and cajoled, and gape open-mouthed at whoever happens to be[2] speaking, and your mind, though present, is abroad.[3]

DEM. There is no sense in your locks,[4] when you think me not to be in my sound senses. But I drivel thus on purpose. For I myself delight to cry for drink every day, and wish to bring up a[5] thievish minister, and him, when he is glutted, I take up and strike.

CHO. And in this way you would be doing well, if, as you say, very great prudence is in this habit of yours, if you purposely bring up these in the Pnyx like public victims, and then, when you have no food, sacrifice and feast upon one of these, whichever[6] is fat.

DEM. Observe me, if I cleverly overreach them, those who fancy they are wise, and that they humbug me. For I am always watching them while stealing, pretending not to see them; and then I compel them to disgorge again whatever

their successors in North Lonsdale. The reading in the following verse seems singularly inapt. That *τοὔψον ὀπτὸν* can under any circumstances mean "roasted fish" I utterly disbelieve. See Krüger's Gr. Gr. § 50, 8.

[1] Cf. Ach. 635. Thuc. iii. 38. Aristot. Polit. ii. 12.

[2] See Krüger's Gr. Gr. § 50, 8, obs. 9, and § 50, 10, obs. 5. Cf. Monk, Alc. 710. Blomf. Gloss. Prom. 973.

[3] See Ach. 399.

"Und sitzend verlierst du dann den Witz in den Wolken." *Droysen.*

[4] "Usually worn by young men of birth and opulence." *Walsh.* Cf. Ach. 580. Lidd. Lex. voc. *κομάω*.

[5] *εἷς* often = our indefinite article *a*. See vs. 400, which has been misunderstood even by Porson; Av. 1292; Plato, Legg. p. 855, D. Shakspeare, Hamlet, act iv. sc. 2, "When he needs what you have gleaned, it is but squeezing you, and, sponge, you shall be dry again."

[6] For this relative clause, see Krüger's Gr. Gr. § 51, 13, obs. 2. And for *παχὺς*, see Vesp. 288. Pax, 639.

they steal from me, putting the ballot-box like a probe down their throats. [*Cleon and the S. S. return.*]

Cle. Begone to the devil out of the way!

S. S. Do you, you pestilent fellow!

Cle. O Demus, in truth I have been sitting ready long, long ago, wishing to benefit you.[1]

S. S. And I ten times as long ago,[2] and twelve times as long ago, and a thousand times as long ago, and very long ago, long ago, long ago.

Dem. And I with waiting for you have been detesting you both thirty thousand times as long ago, and very long ago, long ago, long ago.

S. S. Do you know, then, what you are to do?[3]

Dem. If I do not, you shall tell me.

S. S. Start me and this fellow here from the starting-post, that we may confer favours on you on equal terms.

Dem. I must do so. Begone!

Cle. Very well!

Dem. Run!

S. S. I don't suffer him to cut in before me. [*Both run off.*]

Dem. Well, by Jove, I shall be mightily blest to-day by my lovers, or I shall grow[4] conceited. [*Re-enter Cleon and S. S.*]

Cle. You see, I am the first to bring out a seat for you.

S. S. Yet not a table;[5] but I am days and days before you. [*Demus sits down.*]

Cle. See! I am bringing you this barley-scone kneaded from the barley of Pylos.

S. S. And I bread-spoons scooped out by the goddess with her ivory hand.

Dem. (*taking one up*). What[6] a huge finger, then, you have, O mistress!

[1] "Dear people, I've been sitting here, prepared
And anxious to do you good, for these three ages." *Walsh.*

[2] "And I for these ten ages, and twelve ages,
And for these thousand ages, ages, ages." *Walsh.*

[3] See Elmsley on Soph. Rex, 543.

[4] "Zu verwöhnt." *Droysen.*

[5] "But not a table; I'm the *firstest* there." *Walsh.*

[6] See note on Vesp. 451.

CLE. And I pea-soup of a good colour and excellent; and Pallas fighting at the gates[1] stirred it up.

S. S. Evidently the goddess watches over you, Demus, and now she holds over you a pot full of broth.

DEM. Do you think this city could any longer be governed, if she did not evidently hold her pot[2] over us?

CLE. The scarer of hosts presented you with this slice of salt-fish.

S. S. And the daughter of a strong father *sent you* flesh boiled with broth,[3] and a slice of tripe, and belly, and paunch.

DEM. She did well in remembering the Peplus.[4]

CLE. She of the Gorgon crest bade you eat some of this pancake, that we may row our vessels well.[5]

S. S. Take now these also. [*Hands him the tripe.*]

DEM. And what am I to do with these guts?

S. S. The goddess sent them you on purpose as belly-timber for the triremes;[6] for she manifestly watches over the navy. Take and drink a mixture of three *parts water* and two *parts wine.* [*He hands him a bowl of wine.*]

DEM. (*drinks*). O Jupiter, how sweet, and how well it bears the three!

S. S. For Tritogenia mixed it three to two.[7]

CLE. Accept now from me a slice of rich cheese-cake.

S. S. But from me the whole[8] of this here cheese-cake.

[1] In this there is an allusion to the affair at Pylos.
"Die Pallas selbst, die Pyloskämpferin, durchgerührt." *Droysen.*

[2] Said παρὰ προσδοκίαν for τὴν χεῖρα. Cf. vs. 1296. Pax, 710. Av. 671, 1653. Soph. El. 615. Thuc. i. 22, 76; ii. 18, 20, 49, 83, 93; iii. 11, 89; vi. 18; viii. 66, 68, 103. Herod. ii. 135; iii. 22, 35; vii. 3. Demosth. Mid. p. 510, E. Krüger, Gr. Gr. § 54, 12, obs. 6.

[3] "Imeig'nen Fett gebraten." *Droysen.*

[4] Comp. vs. 566, *supra.* For the construction, see Krüger's Gr. Gr. § 56, 8, obs. 1.

[5] "The Gorgon-crested goddess bids you eat
Of this *pulled-fowl,* to help us *pull our galleys.*" *Walsh.*

[6] "Mit gutem Bedacht verehret es
Zu Ribben für deine neuen Schiffe die Göttin dir." *Droysen.*

[7] "Aye, the *Threician* Pallas *threeified* it." *Walsh.*
"Auch hat Tritonia ja besorgt die Drittelung." *Voss.*

[8] See Krüger's Gr. Gr. § 50, 11, obs. 5.

Cle. (*running to his basket*). Well, you will have no means of giving[1] hare's flesh; but I shall.

S. S. Ah me! whence shall I have hare's flesh? Soul of mine, now devise some low trick!

Cle. (*holding up the basket*). Do you see this, you poor wretch?

S. S. I care little. For, see! yonder[2] people are coming to me!

Cle. What people?

S. S. Ambassadors with purses of money.

Cle. (*looking round*). Where? where?

S. S. What's that to you? Won't you let the foreigners alone? [*Steals the hare's flesh.*] My little Demus, do you see the hare's flesh which I am bringing to you?

Cle. Ah me, miserable! Unjustly have you filched away what was mine.

S. S. Aye, by Neptune,[3] for you also *did so* to the *prisoners* at Pylos.

Dem. (*laughing*). Tell me, I entreat you; how did you contrive to steal it?

S. S. The device was the goddess's—the theft mine.[4]

Cle. But I ran the hazard.

S. S. And I roasted it.

Dem. (*to Cleon*). Be off! For[5] the thanks belong to him who served it up.

Cle. Ah me,[6] unhappy! I shall be surpassed in impudence.

S. S. Why do you not decide, Demus, which of us two is the better man towards you and towards your belly?

Dem. By the use of what proof, pray, shall I appear to the audience to decide between you wisely?

S. S. I will tell you: go and seize upon my chest in silence,

[1] Hare's flesh being considered a great delicacy, gave rise to the proverb, ἐν πᾶσι λαγῴοις; vide Vesp. 709.

[2] See Krüger's Gr. Gr. § 50, 11, obs. 22; § 51, 7, obs. 9. Monk, Alc. 138. Dawes, M. C. 558.

[3] "Just as you did the prisoners at Pylos." *Frere.* See Krüger's Gr. Gr. § 69, 32, obs. 21; and for the pregnant construction of the preposition, ib. § 50, 8, obs. 17; and § 68, 17, obs. 3.

[4] Cf. Ran. 1471.

[5] See note on Nub. 232. Comp. Krüger, Gr. Gr. § 67, 14, obs. 2.

[6] "Confound it, I shall be out-impudenced." *Walsh.*

and examine what there is in it, and that of the Paphlagonian; and doubtless you'll judge rightly.

DEM. Come, let me see; what, then, is there in it?

S. S. (*opening the chest*). Do you not see that it is empty, dear little papa? for I have set all before you.

DEM. This chest is a friend of the people.

S. S. At any rate, walk this way also to that of the Paphlagonian. [*Opens Cleon's chest.*] Do you see these?

DEM. Ah me, the number[1] of good things with which it is filled! What a prodigious cheese-cake he has stowed away! while he cut off and gave me only this tiny bit.

S. S. Such things, however, he used to do aforetime also; he used to offer you a little of what he received, but used to set before himself the greater part.

DEM. O abominable fellow! did you deceive me then, in stealing these? "while I crowned you and[2] made you presents."

CLE. I stole for the good of the state.[3]

DEM. Quickly lay down the chaplet, that I may put it upon this man.

S. S. Lay it down quickly, you knave![4]

CLE. Certainly not, since I have a Pythian oracle, which mentions by whom alone I must be conquered.

S. S. Aye, which mentions my name, and very distinctly.

CLE. Well now, I wish to examine you by a test, if in any wise you shall agree[5] with the oracles of the god. And first I will inquire of you thus much: To what teacher's school did you go when a child?

S. S. I was taught with cuffs in the singeing-pits.[6]

CLE. How say you? How[7] the oracle affects my soul! Well—What style of wrestling did you learn in the school of the gymnastic-master?

[1] Comp. Av. 143. For vs. 1219, see note on Av. 670.

[2] "A manifest quotation from some unknown poet, who wrote in a provincial dialect." *Walsh.*

[3] "I stole on principle for the public service." *Frere.*

[4] "Non manum abstines, *mastigia?*" Terent. Adelph. act v. ii. 6. Vide Facciolati in v.

[5] See Schneidewin ad Soph. Aj. 431.

[6] Athenian hogs were *singed,* not *scalded.*

[7] "The solemn verses of Cleon are taken from some tragic poet: at least they have a very tragic colouring." *Droysen.*

S. S. When stealing,[1] to forswear and look them in the face.

Cle. "O Phœbus,[2] Lycian Apollo, what in the world will you do to me?" What trade had you when come to man's estate?

S. S. I sold sausages, and also[3] wenched a little.

Cle. Ah me, unhappy! "No longer am I aught. Very slender is the hope upon which we ride."[4] And tell me thus much: did you sell sausages, pray, in the market-place, or at the gates?[5]

S. S. At the gates, where the dried fish is sold.

Cle. Ah me! the oracle of the god is accomplished! "Roll within this wretched man."[6] My chaplet, fare thee well! albeit[7] I leave thee unwillingly. Some other one will take and possess thee: a greater thief he cannot be; more fortunate, perhaps, he may.[8] [*Exit Cleon.*]

S. S. Hellenic Jove! thine is the prize of victory.

Demosth. Oh hail, thou splendidly victorious! and remember that by my means you have become a man. And I ask you a trifling favour, that I may be your Phanus, secretary of indictments.[9]

[1] "Zu stehlen, abzuschwören, frech ins Gesicht zu sehen." *Droysen.*

[2] According to the Scholiast, this verse is taken from the *Telephus* of Euripides.

[3] Comp. Krüger, Gr. Gr. § 69, 32, obs. 20.

[4] Cf. Soph. Aj. 1245. Theoc. i. vs. 1. "Clearly a quotation from some tragedy. The whole of this scene is in a vein of burlesque tragic solemnity." *Walsh.*

[5] "Cleon purposely puts the question in such a manner that the Sausage-seller may, if possible, give the wrong answer, and so save Cleon." *Droysen.*

[6] This verse is taken from the *Bellerophon* of Euripides. "Cleon summons the directors of the theatrical machinery, to have their artistic skill in readiness, and to wheel him into the house by means of the encyclema." *Droysen.* Comp. Thesm. 265.

[7] See Lidd. Lex. in voc. *καὶ*, ii. 2.

[8] A parody on Eurip. Alc. 179.

"Nun lebe wohl, O Kranz, Ich scheid' ungern von dir!
O Kranz, ein andrer wird gar bald besitzen dich,
Im Stehlen grösser nicht, vielleicht an Glück denn Ich." *Droysen.*

With *οὐκ ἂν* we must supply the preceding verb in the optative. See Krüger, Gr. Gr. § 62, 4, obs. 1, and § 69, 7, obs. 2.

[9] "The metre of this line is redundant, (the first syllable of *Φανὸς* being long,) though Valerius (on Harpocration, p. 228) and D'Orville (on Chariton, p. 5) quote it without suspicion. Amend

DEM. Tell me, what is your name?

S. S. Agoracritus, for I was maintained by litigation in the market-place.

DEM. Then I commit myself to Agoracritus, and deliver up this here Paphlagonian.

AGORACRITUS.

AGOR. Well now, Demus, I will tend you excellently, so that you confess that you have seen no man better than me for the city of the Gapenians.[1] [*Exeunt Demus and Agoracritus.*]

CHO. What is more noble for people beginning, or for people concluding, than to sing of the drivers of swift steeds,[2]—and with willing heart to give no offence to Lysistratus, or Thumantis the homeless? For this fellow, O dear Apollo, ever hungers, touching thy quiver with copious tears at divine Delphi, so as not to be miserably poor.

To revile the wicked is in no wise invidious; but it is an honour to the good, if any consider[3] rightly. If therefore the man, who must hear much abuse *from me*, had been known himself, I would not make mention of a man my friend.[4] But now every one knows[5] Arignotus, who knows

it from Suidas, v. Φανός. "Όπως ἔσομαί σοι." *Porson* in Cens. Phanus was a creature of Cleon's. See Vesp. 1220.

[1] See note on Acharn. 635.

[2] A parody upon a fragment of Pindar. Lysistratus was a poor poet. See Ach. 8ee. Vesp. 787, 1308. Fragm. i. Thumantis was a prophet in similar circumstances. The former had managed to procure a lucrative appointment at Delphi.

"Was schöneres kann zum Beginnen
Oder zu Schlusse man singen,
Als der schnell hin stürmenden Rosse Gewältiger!
Auf Lysistratos nur nichts!
Noch Thumantis wieder mit Willen der heimathlose Mann zum Ziel des Hohns." *Droysen.*

For the participles, see note on Lys. 556.

[3] See Krüger's Gr. Gr. § 51, 13, obs. 12.

[4] "Now if he, whose nasty penchant
Must be satirized, had been
Known himself, I would not mention
One I love; 'twould be a sin." *Walsh.*

See Append. to Harper's "Powers of the Greek Tenses," and note on Av. 788.

[5] See Krüger's Gr. Gr. § 51, 10, obs. 11.

either white, or the Orthian strain. He has, then, a brother, not akin to him in disposition, the vile Ariphrades.[1] But he even prefers this *vileness.* Now he is not only vile—for I should not even have heard of him, *if he had been only this,* nor yet most villanous, but he has also invented something besides.[2] For he employs himself in committing unheard-of obscenities, composing Polymnestean poems and associating with Oionichus.[3] Whoever, therefore, does not detest such a fellow exceedingly, shall never drink out of the same cup with us.

Of a truth[4] I have oftentimes been engaged in nightly meditations, and have sought whence in the world Cleonymus feeds poorly. For they say that he,[5] feeding on the property of the rich, would not come forth from the cupboard; while the others nevertheless used[6] to entreat him: "Come, lord, by thy knees, come forth and pardon the table."

They say that the triremes came together for a conference with each other, and that one of them said, who was more advanced in years, "Have ye not heard, ye virgins, these doings in the city? They say that a certain person requires a hundred of us for Chalcedon, a rascally citizen, sour-tempered[7] Hyperbolus." And *they say* that this appeared to the others to be shameful and not to be borne, and that one of them said, who had not come nigh man: "Thou averter of ill, he

[1] Comp. Eccl. 129. Vesp. 1280. Pax, 383.

[2] "'Scamp,' however, he delights in—
Yet he's not a 'scamp' alone;—
None would notice such a slight sin
In this scamp-abounding town." *Walsh.*

"But the wretch is grown inventive, eager to descend and try
Undiscover'd, unattempted depths of filth and infamy." *Frere.*

[3] The first of these was a Colophonian harper. Both were addicted to the same practices as Ariphrades. I have here designedly slurred over three verses, as the vices mentioned were too horrid to be even hinted at. "See Vesp. 1275. Polymnestes had been the author of some bawdy poems." *Droysen.*

[4] "Oft hab' Ich in nächtlicher Stille
Her mich und hin mich besonnen,
Nachgeforscht tiefgrübelnd, woher so wie gar nichts
Essen kann Cleonymos." *Droysen.*

[5] See note on vs. 1175, *supra.*

[6] See Krüger's Gr. Gr. § 54, 12, obs. 6, and § 53, 10, obs. 3.

[7] See Thuc. viii. 73.

shall certainly never rule over me; but if I must, I will here grow old, rotted by wood-worms. Neither *shall he rule over* Nauphante, daughter of Nauson; certainly not, ye gods, if indeed I also was constructed of fir and timbers! But if this content the Athenians, I move that we sail to the Theseum,[1] or to the august goddesses,[2] and sit as suppliants. For he shall not laugh at the city by being our commander. Nay, let him sail alone by himself to the crows, if he will, having launched the trays in which he used to sell his lamps. [*Re-enter Agoracritus.*]

AGOR. You must use words of good omen, and close the mouth, and abstain from evidence, and shut up the law-courts, in which this city delights; and the audience must chaunt the pæan at our new successes.

CHO. O thou light of sacred Athens, and protector of the islands, with what good news have you come, at which[3] we should fill the streets with the steam of burnt sacrifice?

AGOR. I have boiled down[4] your Demus, and made him beautiful from being ugly.

CHO. Why, where is he now, O thou[5] who inventest wondrous devices?

AGOR. He is dwelling in the violet-crowned,[6] the ancient Athens.

CHO. Would we could see him![7] What sort of a dress has he? What sort of a person has he become?

AGOR. Such as when he used to mess with Aristides and Miltiades in olden time. Ye shall see him, for now there is a noise of the Propylæa getting opened. But shout aloud at

[1] Vide Porson in Censur. apud Mus. Crit. Cant. vol. ii. p. 119. Cf. Av. 337. Vesp. 250, 270. Thesm. 428, and vs. 654, *supra*.

[2] "They ca' them," said Mr. Jarvie in a whisper, "Davine Schie, whilk signifies, as I understand, men of peace; meaning thereby to make their good will." *Rob Roy.* In allusion to the Fairies. Hence also "*Robin Goodfellow.*" Comp. Shakspeare, Midsummer Night's Dream, act ii. sc. 2.

[3] Vide Monk ad Alcest. 1174; Nostr. Av. 1233.

[4] There is here an allusion to the legend of Medea and Æson. Cf. Süvern on the Γῆρας of Aristophanes, p. 143.

[5] For the participle with interjections, cf. Av. 174, 322, 1175, 1725.

[6] Vide Acharn. vs. 637.

[7] See note on Ach. 991. Lidd. Lex. πῶς, iii. 3; and for ποῖός τις, cf. vs. 1339. Nub. 765. Vesp. 550. Krüger, Gr. Gr. § 51, 16, obs. 3.

the appearance of the ancient Athens, both wondrous, and much sung of, where the illustrious Demus dwells.

CHO. O sleek,[1] and violet-crowned, and much to be envied Athens! show to us the monarch of Greece, and of this land. [*Here the folding-doors of the Acropolis are thrown open, and Demus is seen sitting upon a throne, gorgeously dressed in the fashion of the Marathonian times, and in all the bloom of youth.*]

AGOR. Lo! there he is for you to behold, wearing the cicada,[2] conspicuous in his olden garb, not smelling of shells,[3] but of peace, anointed with myrrh.[4]

CHO. Hail, thou king of the Grecians! We also rejoice with thee; for thou farest in a manner worthy of the city and of the trophy at Marathon.

DEM. O dearest of men, come hither, Agoracritus! How much good you have done me by having boiled me down!

AGOR. I? But, my good friend, you do not know what sort of a person you were before, nor what you did: for *otherwise* you would consider me a god.

DEM. What[5] did I before this, and what sort of a man was I? tell me.

AGOR. In the first place, whenever any one said in the assembly, "Demus, I am your lover, and I love you, and care

[1] "O Athens! anointed and violet-crown'd,
And envied by numerous nations;
Exhibit the king of the Attic ground,
And of all the land of the Grecians." *Walsh.*

Cf. Ach. 639.

[2] "There, see him, behold! with the jewels of gold
Entwined in his hair, in the fashion of old;
Not dreaming of verdicts or dirty decrees;
But lordly, majestic, attired at his ease,
Perfuming all Greece with an odour of peace." *Frere.*

Cf. note on vs. 1196. "The old Athenians wore a golden cicada in their hair, in token of their being aborigines of the soil; for the cicada, according to the proverb, was 'a child of the soil.'" *Voss.* Cf. Argument to the Aves.

[3] See note on Vesp. 333.

[4] "Expunge the comma after σπονδῶν." *Walsh.*

"Von dem Balsamduft nur umwalt glückseligen Friedens." *Droysen.* Comp. Süvern, Essay on the Γῆρας of Aristophanes, p. 144.

[5] See Matthiä, Gr. Gr. § 449, 9. Jelf, § 872, g.

for you, and alone[1] provide for you;" whenever any one used these preambles, you used to clap your wings and crow, and hold your head high.

DEM. What, I?

AGOR. And then in return for this, he cheated you and went off.

DEM. What do you say? Did they treat me thus, and I not perceive it?

AGOR. Aye, by Jove, and your ears used to be opening and shutting again, just like a parasol.

DEM. Had I become so senseless and doting?

AGOR. And, by Jove, if two orators[2] were speaking, the one *recommending* to build ships of war, the other, on the contrary, to spend this in paying the dicasts, the one who spoke of the pay, having outstripped the one who spoke of the triremes, used to go his way.[3] Hollo you! Why do you hang down your head? Will you not remain in your place?

DEM. In truth I am ashamed at my former faults.

AGOR. You were not to blame for this,—do not be concerned,—but those who deceived you in this. But[4] now tell me: if any lick-spittle advocate should say, "You dicasts have no maintenance, if you will not decide against this suit." Tell me; what will you do to this advocate?

DEM. I will raise him aloft and cast him into the Pit, having hung Hyperbolus about his neck.

[1] "Ich sorge für dich, Ich rath' allein zu deinem Heil." *Droysen.*

[2] It has been generally supposed that *εἴ γε*, *non interposito aliquo vocabulo*, is scarcely a statutable construction in Attic Greek. See Herm. Vig. n. 280, 310; Append. p. 780; Porson, Advers. p. 36; Mitchell's Knights, p. 278. But this opinion is not correct. See Pax, 712; Thuc. viii. 87; Demosth. Cor. § 256, § 294 (Bremi); Plat. Alcib. p. 143, C.; Meno, p. 73, C., p. 74, C., p. 98, D.; Xenoph. Cyr. iv. 1, 21. "*εἴ γε* gives a prominence to the whole of the conditional clause, *εἰ—γε* only to the word interposed." *Krüger.*

[3] "Moreover, if a couple of orators
Were pleading in your presence; one proposing
To equip a fleet, his rival arguing
To get the same supplies distributed
To the jurymen; the patron of the juries
Carried the day." *Frere.*

[4] See Lidd. Lex. in voc. *νυνί*. Cf. note on Thesm. 646.

AGOR. This now you speak rightly and prudently.[1] But in other respects, come, let me see, tell me how you will conduct the government.

DEM. In the first place, as many as row ships of war, to *these* I will pay their wages in full when they come into port.

AGOR. You[2] have bestowed a favour on many smooth-worn bottoms.

DEM. Secondly, no hoplite who has been enrolled in the list for service, shall be transferred to another list, through interest, but shall remain enrolled[3] as he was at first.

AGOR. This has stung Cleonymus' buckler.

DEM. Nor shall any beardless fellow lounge in the market-place.

AGOR. Where then shall Clisthenes[4] and Strato lounge?

DEM. I mean these striplings in the perfume-market, who sit and chatter in this wise:—"Phæax[5] is a clever fellow, and has learnt shrewdly. For he is cogent, and conclusive, and clever at coining maxims, and perspicuous, and forcible, and admirably adapted for checking the uproarious."[6]

AGOR. Are not you, then, adapted for[7] kicking the babbling?

DEM. No, by Jove, but I will compel all these to go a hunting, having left off decrees.

AGOR. On these conditions, then, take[8] this here folding-stool, and a stout youth who shall carry it for you. And, if any where you choose, make a folding-stool of him.

[1] See Krüger's Gr. Gr. § 57, 3, obs. 7.

[2] See note on vs. 785, *supra*.

[3] See Krüger's Gr. Gr. § 53, 9, obs. 2.

[4] See Ach. vss. 118, 122. "In Thesm. 573, he is introduced as ambassador to the women; in Av. 831, he carries a weaver's shuttle. He and Cleonymus are, as it were, the representatives of effeminacy." *Wachsmuth.*

[5] An Athenian statesman, son of Erasistratus, better skilled in talking than in oratory. He was a rival of Alcibiades, and had managed to obtain a verdict in his favour in a capital prosecution. He was general a few years later.

[6] The whole of this sentence is a quiz upon the language of the Socratic philosophers, who greatly affected these forms in -ικός. Walsh refers to the *Sophist* and *Politician* of Plato for examples.

[7] "Are you not kickative of babblatives?" *Walsh.*

[8] Comp. vss. 949, 1187. Ran. 270.

DEM. Happy man, now I am reinstated in my pristine constitution ![1]

AGOR. You will say so, when I give you the thirty years' peace. Come hither, peace, quickly! [*Enter a beautiful girl in the character of Peace.*]

DEM. Much-honoured Jove, how beautiful! By the gods,[2] is it permitted to enjoy her? Pray, how did you get her?

AGOR. Did not the Paphlagonian conceal her within, that you might not get her? Now therefore I hand her over to you, to take with you into the country.

DEM. But tell me what mischief you will do to the Paphlagonian, who did this.

AGOR. No great matter, except[3] that he shall exercise my trade. He shall have the exclusive sale of sausages at the gates, mixing dogs' with asses' flesh; and when drunk he shall slang with the harlots, and shall drink the dirty water[4] from the baths.

DEM. You have happily devised that of which he is worthy, to contend[5] in bawling with the harlots and bath-men; and in return for this I invite you to the Prytaneum, and to the seat where that villain used to be. But take this here frog-green coat and follow! And let some one carry him out to exercise his trade,[6] that the foreigners whom he maltreated may behold him! [*Cleon is carried out, and exeunt omnes.*]

[1] "Ich glücklicher Mann! die alte Zeit kehrt mir zurück!" *Droysen.*
For the construction, cf. Vesp. 144.

[2] "Will you allow me to be-thirty-year her?" *Walsh.*
"Mir ist 's erlaubt, die durch zu dreissigjährigen?" *Droysen.*
According to Süvern, (Essay on the Γῆρας of Aristophanes, p. 162,) this present consisted of *two* beautiful girls. For the article with σπονδαί, see note on Av. 655.

[3] "Nichts grosses weiter, als dass er mein Geschäft bekommt." *Droysen.*
Cf. Krüger, Gr. Gr. § 69, 4, obs. 5.

[4] "Seifenwasser." *Droysen.*

[5] Vide Vesp. 1481, where διά in composition has the same force.

[6] Comp. Thuc. iv. 34; viii. 87.

END OF THE KNIGHTS.

THE CLOUDS.

DRAMATIS PERSONÆ.

STREPSIADES.
PHIDIPPIDES.
SERVANT OF STREPSIADES.
DISCIPLES OF SOCRATES.
SOCRATES.
CHORUS OF CLOUDS.
JUST ΛΟΓΟΣ.
UNJUST ΛΟΓΟΣ.
PASIAS.
AMYNIAS.
WITNESS.
CHÆREPHON.

THE ARGUMENT.

Strepsiades, a wealthy cultivator of the soil in the district of Cicynna, has been reduced to poverty by the extravagance of his son. He has heard of the new and wonderful art of reasoning, by which the Sophists professed to make the worse appear the better cause; and hopes that, under the tuition of Socrates, he may attain to such skill and dexterity of arguing as will enable him to elude the actions for debt, with which he is threatened by his creditors. All attempts to make him acquainted with the subtleties of the new philosophy are found to be vain; and his son Phidippides is substituted in his stead, as a more hopeful pupil. The youth gives rapid proof of his proficiency, by beating his father, on their next interview, and then attempting to demonstrate to him that this proceeding is right and lawful. The eyes of the foolish old man are opened to the wickedness of the new doctrines, and the imposture of their professors. He sets fire to the school of Socrates; and the play ends, like most of our modern melodramas, with a grand conflagration. This comedy was *first* represented at the Great Festival of Bacchus, (March, B. C. 423,) when Aristophanes was beaten by Cratinus and Amipsias, through the intrigues of Alcibiades, who perceived himself aimed at in the character of Phidippides. Aristophanes was now in his twenty-first year. In consequence of this defeat, he prepared a *second* edition, which, we are told, was exhibited with an equal want of success the following year. But it is now well ascertained that the play we now have was the original first edition, with a *new* Address, and a few other unimportant alterations perhaps, and that it was never *completed* for the stage. At all events, it mentions Cleon (vs. 591—594) as still living, who died in the summer of B. C. 422, while the Address quotes (vs. 553) the "*Maricas*" of Eupolis, which was not exhibited till B. C. 421.

Schlegel (Dramatic Lit. p. 156) remarks, "The most honourable testimony in favour of Aristophanes is that of the sage Plato, who transmitted the *Clouds* (this very play, in which, with the meshes of the sophists, philosophy itself, and even his master Socrates, was attacked) to Dionysius the elder, with the remark, that from it he would be best able to understand the state of things at Athens."

THE CLOUDS.

[SCENE—*the interior of a sleeping apartment: Strepsiades, Phidippides, and two servants are seen in their beds: a small house is seen at a distance.* TIME—*midnight.*]

STREPSIADES (*sitting up in his bed*).

AH me! ah me! O king Jupiter, of what a terrible length the nights are![1] Will it never be day? And yet[2] long since I heard the cock. My domestics are snoring; but they would not have done so heretofore! May you perish then, O war! for many reasons; because I may not even punish my domestics.[3] Neither does this excellent youth awake through the night; but takes his ease, wrapped up in five blankets. Well, if it is the fashion, let us snore wrapped up. [*Lies down, and then almost immediately starts up again.*]

[1] "Hoc dicit: *τὸ χρῆμα τῶν νυκτῶν τόσον ἐστὶν, ὅσον ἀπέραντον*. Mirabundus, nescio hercle, inquit, qui fiat, ut noctes plane sint immensæ." *Herm.* See Liddell's Lexicon in voc. *χρῆμα*.

"O König Zeus, was ist doch eine Nacht so lang,
Ohn' ende lang! ob 's Tag denn gar nicht werden will?" *Droysen.*

[2] See Krüger, Gr. Gr. § 69, 39, obs. 1.

[3] ὅτ' must not be mistaken for ὅτι, which is never *elided* in the comic writers. ὅτε is often found in old Attic in the place and force of ὅτι. See Krüger's Gr. Gr. § 54, 16, obs. 2 and obs. 3.

"But my people lie and snore,
Snore in defiance, for the rascals know
It is their privilege in time of war,
Which with its other plagues brings this upon us,
That we mayn't rouse these vermin with a cudgel." *Cumberland.*

Who adds in a note, "The Athenians had granted them certain exemptions for their services on board the fleet." Voss observes, "they were in the habit of going over to the enemy, when too harshly treated." Cf. Pax, 451.

But I am not able, miserable man, to sleep, being tormented by my expenses, and my stud of horses, and my debts, through this son of mine. He with his long hair,[1] is riding horses and driving curricles, and dreaming of horses; while I am driven to distraction, as I see the moon[2] bringing on the twentieths; for the interest is running on.—Boy! light a lamp, and bring forth my tablets, that I may take them and read to how many I am indebted, and calculate the interest. [*Enter boy with a light and tablets.*] Come, let me see; what do I owe? Twelve minæ to Pasias. Why[3] twelve minæ to Pasias? Why did I borrow them? When I bought the blood-horse.[4] Ah me, unhappy! Would that it had had its eye knocked[5] out with a stone first!

Phid. (*talking in his sleep*). You are acting unfairly, Philo![6] Drive on your own course.

Strep. This[7] is the bane which has destroyed me; for even in his sleep he dreams about horsemanship.

Phid. How[8] many courses will the war-chariots run?

Strep. Many courses do you drive me, your father.—But what debt[9] came upon me after Pasias? Three minæ to Amynias for a little chariot and pair of wheels.

Phid. Lead the horse home, after having given him a good rolling.

[1] Comp. Equit. 580. Plut. 170.

[2] "Interest at Athens was paid at the end of the month." *Droysen.*

[3] τοῦ = τίνος ἕνεκα.

[4] "Sanbrennlinge." *Voss.*

[5] The commentators are divided in their readings and opinions, whether it should be ἐξεκόπην or ἐξεκόπη; i. e. whether Strepsiades wishes his own eye or that of the horse to have been knocked out; and whether there be a play of words between ἐκκόπτειν and κοππατίαν. See note on Lys. 940. Cf. Eccles. 938

[6] There is a further dispute, whether Philo be the name of a horse, of the charioteer of Phidippides, or of a rival in the race; but there can be little doubt that *the last* is the right interpretation.

"He! Philon, falsch gefahren! bleib in deinem Gleis!" *Droysen.*

[7] "Das ist das Unglück, das mich ganz zu Nichte macht!" *Droysen.*

"There 'tis! that's it! the bane of all my peace—
He's racing in his sleep." *Cumberland.*

[8] "Wie viele Gänge machst du im Ringelrennen denn?" *Droysen.*

[9] A burlesque upon the following fragment of Euripides, τί χρέος ἔβα με; There is a play upon the double meaning of χρέος.

STREP. O foolish youth, you have rolled me out of my possessions; since I have been cast in suits, and others say that they will have surety given them for the interest.

PHID. (*awaking*). Pray, father, why are you peevish, and toss about the whole night?

STREP. A bailiff[1] out of the bed-clothes is biting me.

PHID. Suffer me, good sir, to sleep a little.

STREP. Then, do you sleep on; but know that all these debts will turn on your head. [*Phidippides falls asleep again.*] Alas! would that the match-maker[2] had perished miserably, who induced me to marry your mother. For a country life used to be most agreeable to me, dirty, untrimmed, reclining at random, abounding in bees, and sheep, and oil-cake. Then I, a rustic, married a niece of Megacles, the son of Megacles, from the city, haughty, luxurious, and Cœsyrafied.[3] When I married her, I lay with her redolent of new wine, of the cheese-crate, and abundance of wool; but she, on the contrary, of ointment, saffron, wanton-kisses, extravagance, gluttony, and of Colias and Genetyllis.[4] I will not indeed say that she was idle; but she wove. And I used to show her this cloak by way of pretext, and say, "Wife, you weave at a great rate." [*Servant re-enters.*]

SER. We have no oil in the lamp.

STREP. Ah me! why did you light the thirsty[5] lamp? Come hither, that you may weep!

SER. For what, pray, shall I weep?

[1] "Demarchus, sive cogitatio de demarcho, quem metuo ne a me pignus sumat, mordet me tanquam *cimex* aut pulex in lecto." *Berg.*

[2] See Becker's Charicles, p. 351. "ὤφελον non nisi tum adhibetur, quum quis optat, ut fuerit aliquid, vel sit, vel futurum sit, quod non fuit, aut est, aut futurum est. *ὤφελον θανεῖν, utinam mortuus essem;* at non sum mortuus. *ὤφελον μὴ ζῆν, utinam ne viverem;* at vivo. *ὤφελον μὴ ἀθάνατος ἔσεσθαι, utinam ne futurus sim immortalis;* at futurus sum." *Hermann.* Cf. Krüger, Gr. Gr. § 54, 3, obs. 4.

[3] For the parentage and descent of this famous Cœsyra, see Walsh's note, and Thirlwall, *Hist. Greece*, vol. ii. p. 59.

[4] Colias was a name under which courtesans invoked Aphrodite. Genetyllis was also a name of Aphrodite, and may be compared with the "Venus Genetrix" of the Romans. See Liddell's Lex. in voc. Cf. Lys. vs. 2.

[5] "Aye, 'tis a drunken lamp; the more fault yours;
Whelp, you shall howl for this." *Cumberland.*

"Hiess Ich das Saufgeschirr dich brauchen?" *Droysen.*

STREP. Because you put in one of the thick wicks. [*Servant runs out.*]—After this, when this son was born to us, to me, forsooth, and to my excellent wife, we squabbled then about the name: for she was for adding ἵππος to the name, Xanthippus,[1] or Charippus, or Callippides; but I was for giving him *the name* of his grandfather, Phidonides. For a time therefore we disputed; and then at length we agreed, and called him Phidippides.[2] She used to take this son and fondle him, *saying*, "When you, being grown up, shall drive your chariot to the city, like Megacles, with a xystis."[3] But I used to say, "Nay, rather, when dressed in a leathern jerkin, you *shall drive* your goats from Phelleus, like your father." He paid no attention to my words, but[4] poured a horse-fever over my property. Now therefore, by meditating the whole night, I have discovered one path for my course extraordinarily excellent; to which if I persuade this *youth*, I shall be saved. But first I wish to awake him. How then can I awake him in the most agreeable manner?—How? Phidippides, my little Phidippides?

PHID. What, father?

STREP. Kiss me, and give me your right hand!

PHID. There. What's the matter?

STREP. Tell me, do you love me?

PHID. Yes, by this Equestrian Neptune.[5]

STREP. Nay, do not by any means *mention* this Equestrian to me, for this god is the author of my misfortunes. But, if you really love me from your heart, my son, obey me.

PHID. In what then, pray, shall I obey you?

[1] "My wife
Would dub her colt Xanthippus or Charippus,
Or it might be Callippides, she cared not,
So 'twere a horse which shared the name." *Cumberland.*

[2] Phidippides stands for Alcibiades, and Strepsiades for his uncle Pericles, who had himself been a pupil of Socrates, and involved in similar pecuniary embarrassments, in which he was assisted by the shrewd advice of his nephew, Alcibiades. Alcibiades' mother, Dinomache, was a daughter of Megacles, of the family of the Alcmæonidæ, from whom he inherited his passion for horses. See Süvern, Clouds, p. 46, foll. and 53, foll.

[3] This was a long state robe for festal occasions.

[4] Ἱππέρων, *Dindorf*, from ἵππος and ἔρως.

[5] Pointing to a statue of this deity near his bed. See Fritzsche, Thesm. vs. 748, who understands the passage in the same way.

STREP. Reform your habits as quickly as possible; and go and learn what I advise.

PHID. Tell me now, what do you prescribe?

STREP. And will you obey me at all?

PHID. By Bacchus, I will obey you.

STREP. Look this way then! Do you see this little door and little house?

PHID. I see it. What then, pray, is this, father?

STREP. This is a thinking-shop[1] of wise spirits. There dwell men who in speaking of the heavens persuade people that it is an oven, and that it encompasses us, and that we are the embers. These men teach, if one give them money,[2] to conquer in speaking, right or wrong.

PHID. Who are they?

STREP. I do not know the name accurately. They are minute-philosophers,[3] noble and excellent.

PHID. Bah! they are rogues; I know them. You mean the quacks, the pale-faced wretches, the bare-footed fellows, of whose number are the miserable Socrates and Chærephon.[4]

STREP. Hold! hold! be silent! Do not say any thing foolish. But, if you have any concern for your father's patrimony, become one of them, having given up your horsemanship.[5]

PHID. I would not, by Bacchus, if even you were to give me the pheasants[6] which Leogoras rears!

[1] Or, as it is given by the translator of Süvern's Essay on The Clouds, *the subtlety-shop*.

"Das ist 'ne Denkanstalt von weisen Geistern, Sohn.
Es wohnen drinnen Männer, die überzeugen dich,
Dass der Himmel eigentlich so 'ne Art Backhofen ist,
Der uns umwolkt rings, und wir Menschen die Kohlen drin." *Droysen.*

[2] "De Socrate *vere* hoc dici non potuit, qui nunquam ab auditoribus suis mercedem accepit. Sed hoc faciebant plerique alii sophistæ." *Brunck.*

[3] "Ideengrübeldenker." *Droysen.*

[4] "This Chærephon was a hanger-on of the philosopher, and appears to have been laughed at even by his fellow-scholars for the mad extremes to which he carried his reverential attachment. He was nicknamed 'Bat,' on account of his being a little, dark, dirty fellow." *Walsh.* Comp. Av. 1564.

[5] Cf. vss. 409, 740. Mr. Walsh (quite as accurately) translates it by the slang word *cut*.

[6] There is also an allusion to συκοφάντης (φαίνω); see note on Acharn. 726. Cf. Av. 68. "For these pheasants, (not horses in this passage,) see Av. 68." *Droysen.*

STREP. Go, I entreat you, dearest of men, go and be taught.

PHID. Why, what shall I learn?

STREP. They say, that among them are both the two causes,—the better cause, whichever that is, and the worse: they say, that the one of these two causes, the worse, prevails, though it speaks on the unjust side. If therefore you learn for me this unjust cause, I would not pay to any one, not even an obolus of these debts, which I owe at present on your account.

PHID. I cannot comply; for I should not dare to look upon the Knights, having lost all my colour.

STREP. Then, by Ceres, you shall not eat any of my goods! neither you, nor your draught-horse, nor your blood-horse;[1] but I will drive you out of my house to the crows.

PHID. My uncle Megacles will not permit me to be without a horse. But I'll go in, and pay no heed to you.[2] [*Exit Phidippides.*]

STREP. Though fallen, still I will not lie prostrate: but having prayed to the gods, I will go myself to the thinking-shop and get taught. How then, being an old man, and having a bad memory, and dull of comprehension, shall I learn the subtleties of refined disquisitions?—I must go. Why thus do I loiter and not knock at the door? [*Knocks at the door.*] Boy! little boy!

DIS. (*from within*). Go to the devil! Who is it that knocked at the door?

"Nor I, so help me
Dionysus, our patron, though you bribed me
With all the racers that Leogoras
Breeds from his Phasian stud." *Cumberland.*

[1] A horse bearing the mark of the *σαμπί*.

[2] Cumberland has justly remarked, "If there is any thing in this scene open to critical reprehension, I conceive it to be, that the speakings of Strepsiades are of a higher cast here than in his succeeding dialogues with Socrates; where the poet (for the sake, no doubt, of contrasting his rusticity with the finesse of the philosopher) has lowered him to the style and sentiment of an arrant clown."—The French critics compare Strepsiades with the "Bourgeois Gentilhomme" of Molière; but the inconsistency of character spoils the parallel. Strepsiades appears in the opening of this play with a strong dash of the bluffness, humour, and shrewdness of John Bull; but he soon degenerates into the stupidity and absurdity of the Pachter Feldkümmel of German farce.

STREP. Strepsiades,[1] the son of Phidon, of Cicynna.

DIS. You are a stupid fellow, by Jove! who have kicked against the door so very carelessly, and have caused the miscarriage[2] of an idea which I had conceived.

STREP. Pardon me; for I dwell afar in the country.[3] But tell me the thing which has been made to miscarry.

DIS. It is not lawful to mention it, except to disciples.

STREP. Tell it, then, to me without fear; for I here am come[4] as a disciple to the thinking-shop.

DIS. I will tell you; but you must regard these as mysteries. Socrates lately asked Chærephon about[5] a flea, how many of its own feet it jumped; for after having bit the eyebrow of Chærephon, it leapt away on to the head of Socrates.

STREP. How, then, did he measure this?

DIS. Most cleverly. He melted some wax, and then took the flea and dipped its feet in the wax; and then a pair of Persian slippers stuck to it when cooled. Having gently loosened these, he measured back the distance.

STREP. O king Jupiter! what[6] subtlety of thought!

DIS. What then would you say, if you heard another contrivance of Socrates?

STREP. Of what kind? Tell me, I beseech you!

DIS. Chærephon the Sphettian asked him whether he thought gnats buzzed through the mouth or the breech.

[1] i. e. *Distorter*. See vss. 434, 1455, 88. Cf. Süvern, Clouds, p. 41. "A citizen of the tribe of Acamas." *Cumberland*.

[2] "Allusio ad Socratis matrem, quæ *obstetrix* erat: ipse autem dicere solebat se eandem artem exercere, ὅτι τέχνην ἔχω τὴν μαιευτικὴν, καὶ διὰ ταύτης ποιῶ τοὺς νέους ἀποτίκτειν τὰ νοήματα ἐν τῇ ἑαυτῶν ψυχῇ. Schol." *Brunck*. See Plato, Theæt. p. 149, foll.

[3] As Strepsiades himself pleads his rusticity in excuse for the unmannerly vehemence with which he had assaulted the door of the Phrontisterium, Mr. Mitchell might have spared us the fanciful note, in which he reminds Schütz, "that Strepsiades is not a *clown*, but rather a *country-gentleman*, and that he approaches the door of Socrates with too deep a feeling of reverence to allow of any act of discourtesy on his part."

[4] See note on Equit. 1098.

[5] See Krüger, Gr. Gr. § 61, 6, obs. 2. "This flea's-foot geometry is noticed in Xenophon's Symposium; perhaps in reference to this very passage, or to some anecdote, to which Aristophanes also may have had access." *Welcker*.

[6] See note on Lys. 967.

STREP. What, then, did he say about the gnat?

DIS. He said the intestine of the gnat was narrow, and that the wind went forcibly through it, being slender, straight to the breech; and then that the rump, being hollow where it is adjacent to the narrow part, resounded through the violence of the wind.

STREP. The rump of gnats then is a trumpet! O thrice happy he for his sharp-sightedness![1] Surely a defendant might easily get acquitted, who understands the intestine of the gnat.

DIS. But he was lately deprived of a great idea by a lizard.

STREP. In what way? Tell me.

DIS. As he was investigating the courses of the moon, and her revolutions, then as he was gaping upwards, a lizard in the darkness dunged upon him from the roof.

STREP. I am amused at a lizard's having dunged on Socrates.

DIS. Yesterday evening there was no supper for us.

STREP. Well. What then did he contrive for provisions?

DIS. He sprinkled fine ashes on the table, and bent a little spit, and then took it as a pair of compasses and filched a cloak from the Palæstra.[2]

STREP. Why then do we admire that Thales?[3] Open, open quickly the thinking-shop, and show to me Socrates as quickly as possible. For I desire to be a disciple. Come, open the door.—[*The door of the Thinking-shop opens, and the pupils of Socrates are seen all with their heads fixed on the ground, while Socrates himself is seen suspended in the air in a*

[1] The word is comic, says Passow, as if one should say, *Darmsichtigkeit* for *Scharfsichtigkeit*, *innersight* instead of *insight*.

"O zwei und dreimal seliger Därmenforscher du!" *Droysen.*

[2] The commentators and critics have laboured in vain to discover sense or coherence in this speech. The explanation of Süvern is ingenious. But Wieland has probably hit the truth, in supposing that the Disciple talks intentional nonsense, for the mere pleasure of mystifying the absurd Strepsiades. The translation given in the text is that recommended by Hermann, Dobree, Dindorf, and Fritzsche. See Krüger, Gr. Gr. § 57, 3, obs. 1.

[3] "Plautus, cap. ii. 2, 24: 'Eugepæ! Thalem talento non emam Milesium: nam ad hujus sapientiam ille nimis nugator fuit.' Contra Av. 1010, ille, qui se simulat admirari sapientiam Metonis, dicit: ἄνθρωπος Θαλῆς." *Berg.* On the demonstrative, see Krüger, Gr. Gr. § 51, 7, obs. 7.

basket.] O Hercules, from what country are these wild beasts?

DIS. What do you wonder at? To what do they seem to you to be like?

STREP. To the Spartans, who were taken at Pylos.[1] But why in the world do these look upon the ground?

DIS. They are in search of the things below the earth.

STREP. Then they are searching for roots. Do not, then, trouble yourselves about this; for I know where there are large and fine ones. Why, what are these doing,[2] who are bent down so much?

DIS. These are groping about in darkness[3] under Tartarus.

STREP. Why then does their rump look towards heaven?

DIS. It is getting taught astronomy alone by itself. [*Turning to the pupils.*] But go in, lest he meet with us.

STREP. Not yet, not yet: but let them remain, that I may communicate to them a little matter of my own.

DIS. It is not permitted to them to remain without in the open air for a very long time. [*The pupils retire.*]

STREP. (*discovering a variety of mathematical instruments*). Why, what is this, in the name of heaven?[4] Tell me.

DIS. This is Astronomy.

STREP. But what is this?

DIS. Geometry.

[1] "Proprie non in Pylo capti sunt isti Lacedæmonii, sed in Sphacteriâ; in quâ insulâ, jacente prope Pylum, in continenti sitam et ab Athenn. munitam, plusquam quadringentos Lacedæmoniorum Athenienses obsidione cinxerant tandemque expugnaverant, et ex iis fere trecentos captivos abduxerant. His autem Lacedæmoniis similes dicit esse philosophos illos, quos apertis foribus intus conspicabatur, nempe squalidos et macie confectos; tales autem reddiderat Lacedæmonios in insulâ illâ desertâ fames diuturna. Rem omnem accurate narrat Thucydides, lib. iv." *Berg.* See Thuc. iv. 27—40.

[2] Τί δ' ἄρ' οἵδε, *Brunck;* which is Homeric, and unknown to the Attic writers. See Herm. Vig. not. 292, 343. In vs. 410, Dindorf (from an oversight, it would seem) reads ἢ δ' ἄρ'.

[3] "Sie verfolgen die Urgrundslehre bis unter den Tartaros." *Droysen.*

"Marry, because
Their studies lead that way: they are now diving
To the dark realms of Tartarus and night." *Cumberland.*

[4] See Krüger's Gr. Gr. § 68, 37, obs. 2.

STREP. What then is the use of this?

DIS. To measure out the land.

STREP. What belongs to an allotment?

DIS. No, but the whole earth.

STREP. You tell me a clever notion; for the contrivance[1] is democratic and useful.

DIS. (*pointing to a map*). See, here's a map of the whole earth. Do you see? this is Athens.

STREP. What say you? I don't believe you; for I do not see the Dicasts[2] sitting.

DIS. *Be assured* that this is truly the Attic territory.[3]

STREP. Why, where are my fellow-tribesmen of Cicynna?

DIS. Here they are. And Eubœa here, as you see, is stretched out a long way by the side of it to a great distance.

STREP. I know that; for it was stretched by us and Pericles.[4] But where is Lacedæmon?

DIS. Where is it? Here it is.

STREP. How near it is to us! Pay great attention to this,[5] to remove it very far from us.

DIS. By Jupiter, it is not possible.

STREP. Then you will weep for it. [*Looking up and discovering Socrates.*] Come, who is this man who is in the basket?

DIS. Himself.

STREP. Who's "Himself?"

DIS. Socrates.

STREP. O Socrates! Come, you sir,[6] call upon him loudly for me.

[1] "Fatuitas ridetur hominis rustici, qui totum orbem terrarum divisum iri pauperibus putat. Idemque *pulcrum* hoc dicit et *lepidum* inventum, quod sit populare et ad ditandos cives utilissimum." *Schütz.*

[2] "Quasi hoc præcipuum sit signum, unde Athenn. urbs a cæteris dignosci possit, si nempe judices in foro sedeant; perstringit autem hic etiam τὸ φιλόδικον eorum de quâ re ex professo edidit Vespas." *Berg.*

[3] "Du Kannst dich drauf verlassen, diess ist Attisch Land." *Droysen.*

[4] "This refers to the reduction of the revolted Eubœans, twenty-two years before the first representation of this play, by the good generalship of Pericles. See Thirlwall's *Hist. Greece,* iii. p. 41, 42." *Walsh.*

[5] See note on Thesm. 520.

[6] See Krüger's Gr. Gr. § 51, 7, obs. 8.

DIS. Nay, rather, call him yourself; for I have no leisure.[1] [*Exit disciple.*]

STREP. Socrates! my little Socrates!

SOC. Why callest thou me, thou creature of a day?

STREP. First tell me, I beseech you, what you are doing.

SOC. I am walking in the air,[2] and speculating about the sun.

STREP. And so you look down upon[3] the gods from your basket, and not from the earth? if, indeed, it is so.

SOC. For I should never have rightly discovered things celestial, if I had not suspended the intellect, and mixed the thought in a subtle form with its kindred air. But if, being on the ground, I speculated from below on things above, I should never have discovered them. For[4] the earth forcibly attracts to itself the meditative moisture. Water-cresses also suffer[5] the very same thing.

STREP. What do you say?—Does meditation attract the moisture to the water-cresses? Come then, my little Socrates, descend to me, that you may teach me those things, for the sake of which I have come. [*Socrates lowers himself and gets out of the basket.*]

SOC. And for what did you come?

STREP. Wishing to learn to speak; for, by reason of usury, and most ill-natured creditors, I am pillaged and plundered, and have my goods seized for debt.

SOC. How did you get in debt without observing it?

STREP. A horse-disease consumed me,—terrible at eating. But teach me the other one of your two causes,[6] that which

[1] "Quoniam nunc magister adest, discipulus, cui antea multum erat otii ad nugandum, se occupatum fingit." *Wiel.*

[2] See Süvern's Clouds, p. 6.

[3] "So, so! von der Flak' aus denkst du über die Götter weg,
Und nicht von ebner Erde; nicht?" *Droysen.*

"Ah, then I see you're basketed so high
That you look down upon the gods—good hope
You'll lower a peg on earth." *Cumberland.*

[4] οὐ γὰρ ἀλλὰ = simpl. καὶ γάρ. See Krüger, Gr. Gr. § 67, 14, obs. 2. Viger, p. 462. Cf. Eq. 1205; Ran. 58, 192, 489. Eur. Suppl. 580; Bacch. 784; Iph. T. 1005.

[5] "Aristophanes alludit ad consuetudinem Socratis decreta sua exemplis vitæ communis illustrandi." *Wiel.*

[6] "Drum lehre von deinen Redenschaften die zweite mich,
Die nichts bezahlende." *Droysen.*

pays nothing; and I will swear by the gods, I will pay down to you whatever reward you exact of me.

Soc. By what gods will you swear? for, in the first place, gods are not a current coin with us.

Strep. By what do you swear? By iron money,[1] as in Byzantium?

Soc. Do you wish to know clearly celestial matters, what they rightly are?

Strep. Yes, by Jupiter, if it be possible!

Soc. And to hold converse with the Clouds, our divinities?

Strep. By all means.

Soc. (*with great solemnity*). Seat yourself, then, upon the sacred couch.

Strep. Well, I am seated!

Soc. Take, then, this chaplet.

Strep. For what purpose a chaplet?—Ah me! Socrates, see that you do not sacrifice me like Athamas![3]

Soc. No; we do all these to those who get initiated.

Strep. Then, what shall I gain, pray?

Soc. You shall become in oratory a tricky knave, a thorough[4] rattle, a subtle speaker.—But keep quiet.

Strep. By Jupiter, you will not deceive me; for if I am besprinkled, I shall become fine flour.

Soc. It becomes the old man to speak words of good omen, and to hearken to my prayer.—O sovereign King, immeasurable Air, who keepest the earth suspended, and thou bright Æther, and ye august goddesses, the Clouds sending thunder and lightning, arise, appear in the air, O mistresses, to your deep thinker.

[1] See Böckh's *Publ. Econ. Athen.* book iv. chap. 19.

[2] "So setz' dich nieder auf das heilige Denksopha." *Droysen.*

[3] "Respicit ad Sophoclis *Athamantem*, qui in dramate cognomine introductus fuerat *coronatus* a poëtâ, quum debuerat immolari, ex responso Apollinis, quia Phrixum filium, instigatus ab ejus novercâ, voluerat occidere." *Berg.*

[4] "Dum autem hæc dicit, comminuit super Strepsiadis capite lapides friabiles, aut eum farinâ conspergit, ut victimæ solebant *molà* conspergi; nam et iste tanquam victima coronatus erat." *Berg.* "Ita Berglerus e Scholiastâ. Sed aliter hæc acceperunt veteres magistri. Glossa καταπαττόμενος ὑπό σου ταῖς πληγαῖς διὰ τὰ μαθήματα· παιπάλη γενήσομαι. *Ita me pugnis comminues, ut facile pollen fiam.*" *Brunck.*

STREP. Not yet, not yet, till I wrap this around me, lest I be wet through. To think of my having come[1] from home without even a cap, unlucky man!

SOC. Come then, ye highly honoured Clouds, for a display to this man.[2] Whether ye are sitting upon the sacred snow-covered summits of Olympus, or in the gardens of father Ocean form a sacred dance with the Nymphs, or draw in golden pitchers the streams of the waters of the Nile,[3] or inhabit the Mæotic lake, or the snowy rock of Mimas,[4] hearken *to our prayer*, and receive the sacrifice, and be propitious to the sacred rites.[5] [*The following song is heard at a distance, accompanied by loud claps of thunder.*]

CHO. Eternal Clouds! let us arise to view with our dewy, clear-bright nature, from loud-sounding father Ocean to the wood-crowned summits of the lofty mountains, in order that we may behold clearly the far-seen watch-towers, and the fruits, and the fostering sacred earth, and the rushing sounds of the divine rivers, and the roaring, loud-sounding sea; for the unwearied eye of Æther sparkles with glittering rays. Come, let us shake off the watery cloud from our immortal forms and survey the earth with far-seeing eye.

SOC. O ye greatly venerable Clouds, ye have clearly heard me when I called. [*Turning to Strepsiades.*] Did you hear the voice, and the thunder which bellowed at the same time, feared as a god?

STREP. I too worship you, O ye highly-honoured,[6] and am

[1] Cf. vs. 813. Aves, 5. Ran. 741. Vesp. 835. Eun. Alc. 842. Med. 1051. See Valckn. Adon. p. 384, C. Herm. Vig. n. 19, 159. Krüger, Gr. Gr. § 55, 1, obs. 6. Bernhardy, W. S. pp. 355, 358. Monk, Alc. 848.

[2] "Gewährt den Genuss ihm eueres Anblicks." *Droysen.*

[3] "Or in the azure vales
Of your own father Ocean sporting weave
Your misty dance, or dip your golden urns
In the seven mouths of Nile." *Cumberland.*

[4] "Mimas is a mountain in Thrace, mentioned also by Homer." *Dindorf.*

[5] Cf. Equit. 759, 823, 1188. Lys. 1142. Krüger, Gr. Gr. § 59, 2, obs. 3, and index to Krüger's Thucydides, voc. *καί*.

[6] "And I too am your Cloudships' most obedient,
And under sufferance trump against your thunder." *Cumberland.*

inclined to fart in reply to the thundering, so much do I tremble at them and am alarmed. And whether it be lawful, or be not lawful, I have a desire just now to ease myself.

Soc. Don't scoff,[1] nor do what these poor-devil-poets do, but use words of good omen, for a great swarm of goddesses is in motion with their songs.

Cho. Ye rain-bringing virgins, let us come to the fruitful land of Pallas, to view the much-loved country of Cecrops abounding in brave men; where is reverence for sacred rites not to be divulged; where the house that receives the initiated is thrown open in holy mystic rites; and gifts to the celestial gods; and high-roofed temples, and statues; and most sacred processions *in honour of* the blessed gods; and well-crowned sacrifices to the gods, and feasts, at all seasons; and with the approach of spring the Bacchic festivity, and the rousings of melodious Choruses, and the loud-sounding music of flutes.

Strep. Tell me, O Socrates, I beseech you by Jupiter, who are these that have uttered this grand song? Are they some heroines?

Soc. By no means; but heavenly Clouds, great divinities to idle men;[2] who supply us with thought, and argument, and intelligence, and humbug, and circumlocution, and ability to hoax, and comprehension.

Strep. On this account therefore my soul, having heard their voice, flutters, and already seeks to discourse subtilely, and to quibble about smoke, and having pricked a maxim[3] with a little notion, to refute the opposite argument. So that now I eagerly desire, if by any means it be possible, to see them palpably.

Soc. Look, then, hither, towards Mount Parnes;[4] for now I behold them descending gently.

[1] See note on Ran. 299.

[2] "i. e. the *sophists*, among whom Socrates is made to reckon himself: they being idle persons, and taking no part in state affairs." *Schütz.*

[3] Strepsiades would treat *opinions* (γνώμας) as he would a suspicious-looking haggis, and pricking them—not with a pin, but with *a little notion* (γνωμιδίῳ) of his own, *discover what was in them*. Cf. Liddell's Lex. voc. *νύσσω*.

[4] "Now called *Casha*; lying to the south of Attica." *Dindorf.*

STREP. Pray, where? Show me.

SOC. See! there they come in very great numbers[1] through the hollows and thickets; there, obliquely.

STREP. What's the matter? for I can't see them.

SOC. By the entrance. [*Enter Chorus.*]

STREP. Now at length with difficulty I just *see them.*

SOC. Now at length you assuredly see them, unless you have your eyes running pumpkins.[2]

STREP. Yes, by Jupiter! O highly honoured Clouds, for now they cover all things.

SOC. Did you not, however, know, nor yet consider, these to be goddesses?

STREP. No, by Jupiter! but I thought them to be mist, and dew, and smoke.

SOC. For you do not know, by Jupiter, that these feed very many sophists, Thurian soothsayers, practisers of medicine, lazy-longhaired-onyx-ring-wearers,[3] and song-twisters for the cyclic dances, and meteorological quacks. They feed idle people who do nothing, because *such men* celebrate them in verse.

STREP. For this reason, then, they introduced[4] into their verses "the dreadful impetuosity of the moist whirling-bright clouds;"[5] and "the curls of hundred-headed Typho;" and "the hard-blowing tempests;" and then, "aërial, moist;" "crooked-clawed birds, floating in air;" and "the showers of rain from dewy Clouds." And then, in return for these, they swallow "slices of great, fine mullets,[6] and bird's-flesh of thrushes."

[1] "For the second *αὗται*, see Soph. Gr. Gr. § 163, n. 2." *Felton.* Cf. also Krüger, Gr. Gr. § 50, 11, 22, and § 51, 7, obs. 9.

[2] "*λημᾷς κολοκύνταις, to have rheum-drops in the eyes, as thick as gourds.*" *Mitch.* Cf. Liddell's Lex. voc. *λημάω.*

[3] Voss has coined a similar German equivalent, *Ringfingbrigschlendergelockvolk.*

[4] The passages which follow are either quotations from the Dithyrambic poets, or parodies and imitations of their extraordinary phraseology. Cumberland remarks: "The satire is fair; but perhaps the old clown is not strictly the person who should be the vehicle of it."

[5] Bentley and Herman render, "*darting zigzag lightning.*" Felton, "*Lightning-whirling.*" Others, "*Light-averting.*"

[6] The *pike*, or the *conger*, according to Liddell's Lex.

SOC. Is it not just,[1] however, *that they should have their reward*, on account of these?

STREP. Tell me, pray, if they are really Clouds, what ails them, that they resemble mortal women? For *they* are not such.

SOC. Pray, of what nature are they?

STREP. I do not clearly know: at any rate they resemble spread-out fleeces, and not women, by Jupiter! not a bit;[2] for these have noses.

SOC. Answer, then, whatever I ask you.

STREP. Then say quickly what you wish.

SOC. Have you ever, when you looked up, seen a cloud[3] like to a centaur, or a panther, or a wolf, or a bull?

STREP. By Jupiter, have I! But what of that?[4]

SOC. They become all things, whatever they please. And then, if they see a person with long hair, a wild one of these[5] hairy fellows, like the son of Xenophantes, in derision of his folly, they liken themselves to centaurs.

STREP. Why, what, if they should see Simon, a plunderer of the public property, what do they do?

[1] "Und haben sie 's nicht um jene verdient?" *Droysen.*

"And proper fare;
What better do they merit?" *Cumberland.*

[2] See Krüger, Gr. Gr. § 51, 13, obs. 3.

[3] Porson has referred to parallel passages in Shakspeare, Swift, and Cicero. To Dobree we are indebted for the following extract, from the Worthy Communicant of Jeremy Taylor:—"We sometimes espie a bright cloud form'd into an irregular figure; when it is observed by unskilful and phantastic travellers, looks like a centaure to some, and as a castle to others: some tell that they saw an army with banners, and it signifies war; but another, wiser than his fellow, says it looks for all the world like a flock of sheep, and foretells plenty; and all the while it is nothing but a shining cloud, by its own mobility and the activity of the wind cast into a contingent and inartificial shape."

[4] See Krüger, Gr. Gr. § 62, 3, obs. 11.

[5] So vs. 104, *ὧν ὁ κακοδαίμων Σωκράτης καὶ Χαιρεφῶν*. Cf. 527. Lys. 819, *ὑμῶν τοὺς πονήρους ἄνδρας*. Shakspeare, Sonnets,

"On whose tops the pinks that grow,
Are of those that April wears."

Cf. Krüger, Gr. Gr. § 47, 9. For *πάνθ' ὅ τι*, cf. Thesm. 248. Krüger, Gr. Gr. § 58, 4, obs. 5.

Soc. They suddenly become wolves, showing up his disposition.

Strep. For this reason, then, for this reason, when they yesterday saw Cleonymus the recreant, on this account they became stags, because they saw this most cowardly fellow.

Soc. And now too, because they saw Clisthenes, you observe, on this account they became women.

Strep. Hail therefore, O mistresses! And now, if ever ye did to any other, to me also utter a voice reaching to heaven, O all-powerful queens.

Cho. Hail, O ancient veteran, hunter after learned speeches! And thou, O priest of most subtle trifles! tell us what you require? For we would not hearken to any other of the present meteorological sophists, except to Prodicus;[1] to him, on account of his wisdom and intelligence; and to you, because you walk proudly in the streets, and cast your eyes askance, and endure many hardships with bare feet, and in reliance upon us lookest supercilious.[2]

Strep. O earth, what a voice! how holy, and dignified, and wondrous!

Soc. For, in fact, these alone are goddesses; and all the rest is nonsense.

Strep. But come, by the Earth, is not Jupiter,[3] the Olympian, a god?

Soc. What[4] Jupiter? Do not trifle. There is no Jupiter.

Strep. What do you say? Who rains, then? For first of all explain this to me.

Soc. These, to be sure. I will teach you it by powerful evidence. Come, where have you ever seen him raining at any time without Clouds? And yet he ought to rain in fine weather, and these to be absent.

[1] "A famous sophist, native of Ceos, and a disciple of Protagoras, founder of the title, whose writings were condemned to the flames by decree of the Athenians: the fate of Prodicus was more severe, inasmuch as he was put to death by poison, as a teacher of doctrines which corrupted the youth of Athens. There was something prophetic in thus grouping him with Socrates." *Cumberland.*

[2] "Sensus est: *Et nobis fretus supercilium tollis;* vel, *gravitatem quandam et fastum vultu præ te fers.*" *Kust.*

[3] Comp. vss. 817, 1187, 1465. Aves, 514, 1355. Thesm. 558. Krüger, Gr. Gr. § 50, 7, obs. 9, and obs. 10.

[4] See Krüger, Gr. Gr. § 51, 17, obs. 12.

STREP. By Apollo, of a truth you have rightly confirmed this by your present argument. And yet, before this, I really thought that Jupiter pissed through a sieve. Tell me who it is that thunders. This makes me tremble.

SOC. These, as they roll, thunder.

STREP. In what way? you all-daring man![1]

SOC. When[2] they are full of much water, and are compelled to be borne along, being necessarily precipitated when full of rain, then they fall heavily upon each other and burst and clap.

STREP. Who is it that compels them to be borne along? is it not Jupiter?

SOC. By no means, but æthereal Vortex.

STREP. Vortex? It had escaped my notice[3] that Jupiter did not exist, and that Vortex now reigned in his stead. But you have taught me nothing as yet concerning the clap and the thunder.

SOC. Have you not heard me, that I said that the Clouds, when full of moisture, dash against each other, and clap by reason of their density?

STREP. Come, how am I to believe this?

SOC. I'll teach you from your own case. Were you ever, after being stuffed with broth at the Panathenaïc festival, then disturbed in your belly, and did a tumult suddenly rumble through it?

STREP. Yes, by Apollo, and immediately the little broth plays the mischief with me, and is disturbed, and rumbles like thunder, and grumbles dreadfully: at first gently pappax, pappax; and then it adds papapappax; and when I go to stool, it thunders downright papapappax, as they do.

SOC. Consider, therefore, how you have trumpeted from a little belly so small: and how is it not probable that this air, being boundless, should thunder loudly?

STREP. For this reason, therefore, the two names also, Trump and Thunder, are similar to each other. But teach me this, whence comes the thunderbolt blazing with fire, and

[1] "Wolf translates this by an epithet applied to the philosopher Kant by Moses Mendelsohn,—*Du Alleszermalmer.*" *Felton.*

[2] "Put a comma after ὄμβρου, so that δι' ἀνάγκην may depend upon ἀναγκασθῶσι." *Walsh.*

[3] Comp. vs. 215, and see note on Thesm. 520. Krüger, Gr. Gr. § 51, 7, obs. 4.

burns us to ashes when it smites us, and singes those who survive. For indeed Jupiter evidently hurls this at the perjured.

Soc. Why, how then, you foolish person, and savouring of the dark ages and antediluvian, if his manner is to smite the perjured, does he not blast Simon, and Cleonymus, and Theorus? And yet they are very perjured. But he smites his own temple, and Sunium, the promontory of Athens,[1] and the tall oaks. Wherefore? for indeed an oak does not commit perjury.

Strep. I do not know; but you seem to speak well. For what, pray, is the thunderbolt?

Soc. When a dry wind, having been raised aloft, is enclosed in these *Clouds*, it inflates them within, like a bladder; and then, of necessity, having burst them, it rushes out with vehemence by reason of its density, setting fire to itself through its rushing and impetuosity.

Strep. By Jupiter, of a truth I once experienced this exactly at the Diasian festival! I was roasting a haggis for my kinsfolk, and then through neglect I did not cut it open; but it became inflated, and then suddenly bursting, befouled my very eyes with dung, and burnt my face.[2]

Cho. O mortal, who hast desired great wisdom from us! How happy will you become amongst the Athenians and amongst the Greeks, if you be possessed of a good memory, and be a deep thinker, and endurance of labour be implanted in your soul, and you be not wearied either by standing or walking, nor be exceedingly vexed at shivering with cold, nor long to break your fast, and you refrain from wine, and gymnastics, and the other follies, and consider this the highest excellence, as is proper a clever man should, to conquer by action and counsel, and by battling with your tongue.

Strep. As far as regards a sturdy spirit,[3] and care that makes one's bed uneasy, and a frugal and hard-living and savory-eating belly, be of good courage and don't trouble

[1] "Alluding to Homer, Od. Γ. 278, 'Αλλ' ὅτε Σούνιον ἱρὸν ἀφικόμεθ', ἄκρον Ἀθηνῶν." *Kust.*

[2] "The Greek haggis was *roasted* instead of being *boiled*; but in other respects it appears to have resembled its Caledonian successor very closely. There was the same necessity in both for "nicking" or "pricking," in order to let out the expanding air, as may be seen from the eloquent receipt in Meg Dod's *Cookery Book*." *Walsh.*

[3] See Krüger's Gr. Gr. § 68, 19, obs. 2. Cf. Ach. 386, 958.

yourself; I would offer myself to hammer on,[1] for that matter.

Soc. Will you not,[2] pray, now believe in no god, except what we *believe in*—this Chaos, and the Clouds, and the Tongue—these three?

Strep. Absolutely I would not even converse with the others, not even if I met them; nor would I sacrifice to them, nor make libations, nor offer frankincense.

Cho. Tell us then boldly, what we must do for you? for you shall not fail in getting it, if you honour[3] and admire us, and seek to become clever.

Strep. O mistresses, I request of you then this very small favour, that I be the best of the Greeks in speaking by[4] a hundred stadia.

Cho. Well, you shall have this from us, so that henceforward from this time no one shall get more opinions passed in the public assemblies than you.

Strep. Grant me not to deliver important opinions; for I do not desire these, but only[5] to pervert the right for my own advantage, and to evade my creditors.

Cho. Then you shall obtain what you desire; for you do not covet great things. But commit yourself without fear to our ministers.

Strep. I will do so in reliance upon you, for necessity oppresses me, on account of the blood-horses, and the marriage which ruined me. Now, therefore, let them use me as they please. I give up this my body to them to be beaten, to be hungered, to be troubled with thirst, to be squalid, to shiver with cold, to flay into a leathern bottle,[6] if I shall escape clear

[1] "*ἐπιχαλκεύειν* is a proverbial expression, as Wolf says, like the German, for a man who submits to any thing, 'Er lässt auf sich schmieden.'" *Felton.* "Ut ferrum in me cudant." *Brunck.* "I can stand, like an anvil, the hammer." *Walsh.* "To forge to your purpose." *Liddell's Lex.* in voc.

[2] See Krüger, Gr. Gr. § 62, 3, obs. 8.

[3] See Krüger, Gr. Gr. § 56, 11, obs.

[4] Cf. Ran. vs. 91.

[5] "*ὅσα* is Attic for *ὅσον*, that is, *μόνον*, *solum*, *tantum*." *Brunck.*

[6] Cf. Eq. vs. 370. "For the construction, see Soph. Gr. Gr. § 185." *Felton.* Cf. also Krüger's Gr. Gr. § 55, 3, obs. 7.

"Now let them work their wicked will upon me;
They're welcome to my carcase; let 'em claw it,
Starve it with thirst and hunger, fry it, freeze it,

from my debts, and appear to men to be bold, glib of tongue, audacious, impudent, shameless, a fabricator of falsehoods, inventive of words, a practised knave in lawsuits, a law-tablet, a thorough rattle, a fox, a sharper, a slippery knave, a dissembler, a slippery fellow, an impostor, a gallows-bird,[1] a blackguard, a twister, a troublesome fellow, a licker-up of hashes. If they call me this, when they meet me, let them do to me absolutely what they please. And if they like, by Ceres, let them serve up a sausage out of me to the deep thinkers.

CHO. This man has a spirit not void of courage, but prompt. Know, that if[2] you learn these matters from me, you will possess amongst mortals a glory as high as heaven.

STREP. What shall I experience?

CHO. You shall pass with me the most enviable of mortal lives the whole time.

STREP. Shall I then ever see this?

CHO. Yea, so that many be always seated at your gates, wishing to communicate with you and come to a conference with you, to consult with you as to actions and affidavits of many talents, as is worthy of your abilities.[3] [*To Socrates.*] But attempt to teach the old man by degrees whatever you purpose, and scrutinize his intellect, and make trial of his mind.

SOC. Come now, tell me your own turn of mind; in order that, when I know of what sort it is, I may now, after this, apply to you new engines.[4]

STREP. What? By the gods, do you purpose to besiege me?

SOC. No; I wish to briefly learn from you if you are possessed of a good memory.

STREP. In two ways, by Jove. If any thing be owing to

Nay, flay the very skin off; 'tis their own;
So that I may but fob my creditors." *Cumberland.*

[1] "Passow and Pape, *a rogue that deserves the cat-o'-nine-tails.*" *Felton.*

[2] See Krüger's Gr. Gr. § 56, 11, obs.

[3] "*ἄξια = ἀξίως = ut tuo ingenio dignum est.* So Ach. vs. 8, *ἄξιον τῇ* 'Ελλάδι. Cf. ibid. 205. *συμβ. μετὰ σοῦ* is a mere gloss upon vs. 470." *Bothe.*

[4] "By *μηχανὰς* Socrates understands new arts and methods, but the old man *warlike machines;* hence his absurd question in the following verse." *Harles.*

me, I have a very good memory; but if I owe, unhappy man, I am very forgetful.

Soc. Is the power of speaking, pray, implanted in your nature?

Strep. Speaking is not in me, but cheating is.

Soc. How, then, will you be able to learn?

Strep. Excellently, of course.

Soc. Come, then, take care that,[1] whenever I propound any clever dogma about abstruse matters, you catch it up immediately.

Strep. What then? Am I to feed upon wisdom like a dog?

Soc. This man is ignorant and brutish. I fear, old man, lest you will need blows.[2] Come, let me see; what do you do if any one beat you?

Strep. I take the beating;[3] and then, when I have waited a little while, I call witnesses to prove it; then, again, after a short interval, I go to law.

Soc. Come then, lay down your cloak.

Strep. Have I done any wrong?

Soc. No; but it is the rule to enter naked.

Strep. But I do not enter to search for stolen goods.

Soc. Lay it down. Why do you talk nonsense?

Strep. Now tell me this, pray. If I be diligent and learn zealously, to which of your disciples shall I become like?

Soc. You will no way differ from Chærephon in intellect.[4]

Strep. Ah me, unhappy! I shall become half-dead.

Soc. Don't[5] chatter; but quickly follow me hither with smartness.

Strep. Then give me first into my hands a honeyed[6] cake; for I am afraid of descending within, as if into *the cave* of Trophonius.

[1] See note on Lys. 316.

[2] "Ich furchte Graukopf, dass du viele Hiebe brauchst." *Droysen.* An example of "Anticipation." See Kruger, Gr. Gr. § 61, 6, obs. 2. *δέῃ* is the second person of the deponent form.

[3] "*τύπτομαι = patior me verberari.*" *Dindorf.*

[4] *Accusativus respectûs.* See Krüger's Gr. Gr. § 46, 4.

[5] See note on Ran. 299.

[6] "They threw a honeyed cake to the serpents in the cave of Trophonius, in order to pacify them." *Bergler.*

SOC. Proceed; why do you keep poking about the door? [*Exeunt Socrates and Strepsiades.*]

CHO. Well, go in peace, for the sake of this your valour. May prosperity attend the man, because, being advanced into the vale of years, he imbues his intellect with modern subjects, and cultivates wisdom! [*Turning to the audience.*]

Spectators,[1] I will freely declare to you the truth, by Bacchus, who nurtured me! So may I conquer,[2] and be accounted skilful, as that, deeming you to be clever spectators, and this to be the cleverest of my comedies,[3] I thought proper to let you first taste *that comedy*, which gave me the greatest labour. And then I retired from the contest[4] defeated by vulgar fellows, though I did not deserve it. These things, therefore, I object to you, a learned audience, for whose sake I was expending this labour. But not even thus will I ever willingly desert the discerning[5] portion of you. For since what time my Modest Man and my Rake[6] were very highly praised here by an audience, with whom it is a pleasure even to hold converse, and I (for I was still a virgin, and it was not lawful for me as yet to have children) exposed *my offspring*, and another girl took it up and owned it, and you generously reared and educated it, from this time[7] I have had

[1] "This is a very learned parabasis, and contains much that is worthy of perusal, and much that relates to the history of the old comedy." *Kuster.* "This address was written after the first edition of the play had been damned." *Walsh.*

[2] "The poet uses the *aor. opt.*, because he refers to his hopes of victory in a single case, *unâ de re*, i. e. the present dramatic representation; but in the same sentence he employs the *present optative*, (*νομιζοίμην*,) because *duration of time* is to be expressed,—the continuance of his fame as a poet." *Felton.*

[3] "Aristophanes declares this play to be the most elaborate of all his works; but in such expressions we are not always to take him exactly at his word. On all occasions, and without the least hesitation, he lavishes upon himself the most extravagant praises; and this must be considered a feature of the license of comedy." *Schlegel.*

[4] "*ὑπ' ἀνδρ. φορτ. judicibus imperitis pronunciantibus.*" *Ern.*—The author's tact would unquestionably have prevented him from applying so direct a censure to *the audience;* and we willingly agree in opinion with Dobree and Mitchell, that the sarcasm was aimed at *successful rivals.* So also Walsh.

[5] See Krüger's Gr. Gr. § 47, 9.

[6] Alluding to his Δαιταλεῖς.

[7] "Ja seitdem ist fest wie ein Fels mein Vertraun auf eure Huld." *Droysen.*

sure pledges of your good-will towards me. Now, therefore, like that well-known Electra,[1] has this comedy come seeking, if haply it meet with an audience so clever, for it will recognise, if it should see, the lock of its brother. But see how modest she is by nature, who, in the first place, has come, having stitched to her no leathern phallus hanging down, red at the top, and thick, to set the boys a laughing; nor yet jeered the bald-headed,[2] nor danced the cordax; nor[3] does the old man who speaks the verses beat the person near him with his staff, keeping out of sight wretched ribaldry; nor has she rushed in with torches, nor does she shout ἰοὺ, ἰού;[4] but has come relying on herself and her verses.[5] And I, although so excellent a poet, do not give myself airs, nor do I seek to deceive you by twice and thrice bringing forward the same pieces; but I am always[6] clever at introducing new fashions, not at all resembling each other, and all of them clever: who struck Cleon in the belly when at the height of his power, and could not bear to attack him afterwards when he was down. But these *scribblers*, when once Hyperbolus has given them a handle, keep ever trampling on this wretched man and his mother. Eupolis, indeed, first of all craftily in-

[1] The allusion is to the means employed by Æschylus in his *Chöephoræ* to bring about Electra's recognition of her brother Orestes. Æschylus had represented her as assured of her brother's arrival by having found a lock of hair at Agamemnon's tomb resembling her own. Euripides in his *Electra* sneers at this contrivance as improbable, and requiring a supernatural amount of cleverness and discernment. Aristophanes promises that his Muse shall be *equally clever*, and shall recognise their good-will if they only give *this* play the applause awarded to his *Daitaleis*. For the demonstrative, see Krüger, Gr. Gr. § 51, 7, obs. 7. For the matter, see Schlegel, Dram. Lit. pp. 122, 128.

[2] "Aristophanes was bald-headed." *Droysen.*

[3] "Nor does the aged gentleman, who
Spouts the witty lines to you,
Strike his friend with cudgel of oak,
To conceal a stupid joke." *Walsh.*

[4] Exclamations, with which this very play opens.

[5] The Scholiast has very justly found fault with these boasts of our poet; and proved, from his own works, that he has been guilty of all the offences against decency and good taste which he reprehends so freely in others. The justifications attempted by Schütz and Süvern are lame in the extreme.

[6] Liddell's Lex. voc. σοφίζομαι.

troduced his Maricas, having basely, base fellow, spoiled by altering my play of the Knights, having added to it, for the sake of the cordax, a drunken old woman, whom Phrynichus long ago poetized, whom the whale was for devouring. Then again Hermippus made verses on Hyperbolus; and now all others press hard upon Hyperbolus, imitating my simile of the eels.[1] Whoever, therefore, laughs at these, let him not take pleasure in my attempts; but if you are delighted with me and my inventions, in times to come you will seem to be wise.[2]

I first invoke,[3] to join our choral band, the mighty Jupiter, ruling on high, the monarch of gods; and the potent master of the trident, the fierce upheaver of earth and briny sea; and our father of great renown, most august Æther, life-supporter of all; and the horse-guider, who fills the plain of the earth with exceeding bright beams, a mighty deity among gods and mortals.

Most clever spectators, come, give us your attention; for having been injured, we blame you to your faces. For though we benefit the state most of all the gods, to us alone of deities you do not offer sacrifice nor yet pour libations, who watch over you. For if there should be any expedition with no prudence, then we either thunder or drizzle small rain. And then, when you were for choosing as your general the Paphlagonian tanner, hateful to the gods, we contracted our brows and were enraged; and thunder[4] burst through the lightning, and the moon forsook her usual paths; and the sun immediately drew in his wick to himself, and declared he would not give you light, if Cleon should be your ge-

[1] "Aristophanes refers to that very elegant passage of the *Equites*, vs. 864, which has often been imitated, according to our author, by other poets." *Kuster.*

[2] "You'll be thought, and not without reason,
Men of sense—till next year's season." *Walsh.*

Who adds the following note: "That is to say, till the exhibition of fresh comedies in the next February and March, when your 'sense' and judgment will be tested anew by having to decide upon their merits."

[3] "Dich, der du hoch in Himmel's Höh'n
Waltest der Götter, Herrscher Zeus,
Ruf' Ich zuerst zum Festreihn." *Droysen.*

[4] A quotation from the *Teucer* of Sophocles.

neral. Nevertheless you chose him. For they say that ill counsel is in this city; that the gods, however, turn all these your mismanagements[1] to a prosperous issue. And how this also shall be advantageous, we will easily teach you. If you should convict the cormorant Cleon of bribery and embezzlement, and then make fast his neck in the stocks, the affair will turn out for the state to the ancient form again, if you *have* mismanaged in any way, and to a prosperous issue.[2]

Hear me[3] again, king Phœbus, Delian Apollo, who inhabitest the high-peaked Cynthian rock! and thou, blest goddess, who inhabitest the all-golden house of Ephesus, in which Lydian damsels greatly reverence thee; and thou, our national goddess, swayer of the ægis, Minerva, guardian of the city! and thou, reveller Bacchus, who, inhabiting the Parnassian rock, sparklest with torches, conspicuous among the Delphic Bacchanals!

When we had got ready to set out hither, the Moon met us, and commanded us first to greet the Athenians and their allies; and then declared that she was angry; for that she had suffered dreadful things, though she benefits you all, not in words, but openly. In the first place, not less than a drachma[4] every month for torches; so that also all, when they went out of an evening, were wont to say, "Boy, don't buy a torch, for the moonlight is beautiful." And she says she confers other benefits on you, but that you do not observe the days at all correctly, but confuse them up and down; so that she says the gods are constantly threatening her, when they are defrauded of their dinner, and depart home not having met with the regular feast according to the number of the days. And then, when you ought to be sacrificing, you are inflicting tortures and litigating. And often, while we gods are observing a fast, when we mourn for Memnon or

[1] So Equit. 803, *ἃ πανουργεῖς = your knaveries.* Demosth. Cor. P. 321, 4, *οἷς εὐτυχήκεσαν ἐν Λεύκτροις = their successes at Leuctra.*

[2] "Wird 's nach alter Weise wieder, wo ihr dummgewesen seid
Euch zum Besten sich verkehren, mehren des Staats Glückseligkeit." *Droysen.*

[3] "This verse is constructed in imitation of the dithyrambic poets, whose compositions frequently began with these words; on this account, according to a Scholiast, they were called *Amphianaktes.*" *Felton.*

[4] Governed by *ὠφελοῦσα.*

Sarpedon, you are pouring libations and laughing. For which reason Hyperbolus, having obtained by lot this year to be Hieromnemon, was afterwards deprived by us gods of his[1] crown: for thus he will know better that he ought to spend the days of his life according to the Moon. [*Enter Socrates.*]

Soc. By Respiration, and Chaos, and Air, I have not seen any man so boorish, nor so impracticable, nor so stupid, nor so forgetful; who, while learning some little petty quibbles, forgets them before he has learnt them. Nevertheless I will certainly call him out here to the light.[2] Where is Strepsiades? come forth with your couch.

Strep. (*from within*). The bugs do not permit me to bring it forth.

Soc. Make haste and lay it down; and give me your attention. [*Enter Strepsiades.*]

Strep. Very well.

Soc. Come now; what do you now wish to learn first of those things in none of which you have ever been instructed? Tell me. About measures, or rhythms, or verses?

Strep. I *should prefer to learn* about measures; for it is but lately I was cheated out of two chœnices by a meal-huckster.

Soc. I do not ask you this, but which you account the most beautiful measure; the trimeter or the tetrameter?

Strep. I *think* nothing superior to the semisextarius.[3]

Soc. You talk nonsense, man.

Strep. Make a wager then with me,[4] if the semisextarius be not a tetrameter.

Soc. Go to the devil! how boorish you are and dull of learning! Perhaps you may be able to learn about rhythms.

[1] For this anacoluthon, cf. Aves, 535, 1456. Lys. 560. Equit. 392. Hom. Il. A. 478.

[2] "Said satirically of the school of Socrates, as if it were a den of wild beasts." *Ernesti.* "i. e. because the φροντιστήριον was dark and gloomy. Hence Strepsiades compares it to the cave of Trophonius." *Schütz.*

[3] "The Attic *medimnus* was divided into 48 *chœnices.* The ἑκτεὺς, *sextarius*, or *modius*, was the sixth part of a *medimnus*, and contained 8 *chœnices;* therefore the ἡμιεκτέον, or *semisextarius*, = 4 *chœnices.*" *Brunck.*

[4] Cf. Ach. 772, 1115, 791. Hom. Il. ψ. 485.

Strep. But what good will rhythms do me for a living?

Soc. In the first place, to be clever at an entertainment, understanding what rhythm is for the war-dance, and what, again, according to the dactyle.

Strep. According to the dactyle? By Jove, but I know it.

Soc. Tell me, pray.

Strep. What else but this finger? Formerly, indeed, when I was yet a boy, this here!

Soc. You are boorish and stupid.

Strep. For I do not desire, you wretch, to learn any of these things.

Soc. What then?

Strep. That, that, the most unjust cause.

Soc. But you must learn other things before these: *namely*, what quadrupeds are properly masculine.

Strep. I know the males, if I am not mad:—*κριὸς, τράγος, ταῦρος, κύων, ἀλεκτρυών*.[1]

Soc. Do you see what you are doing? You are calling both the female and the male *ἀλεκτρυὼν* in the same way.

Strep. How, pray? come, *tell me*.

Soc. How?[2] *The one with you is* *ἀλεκτρυὼν*, and *the other is* *ἀλεκτρυὼν also*.

Strep. Yea, by Neptune! how now ought I to call them?

Soc. *The one* *ἀλεκτρύαινα*, and the other *ἀλέκτωρ*.

Strep. 'Ἀλεκτρύαινα? Capital, by the Air! So that, in return for this lesson alone, I will fill your *κάρδοπος* full of barley-meal on all sides.

Soc. See! see![3] there again 's another blunder! You make *κάρδοπος*, which is feminine, to be masculine.

Strep. In what way do I make *κάρδοπος* masculine?

Soc. Most assuredly; just as if *you were to say* Κλεώνυμος.

Strep. How, pray? Tell me.

Soc. *Κάρδοπος* with you is tantamount to Κλεώνυμος.

Strep. Good sir, Cleonymus had no kneading-trough, but

[1] "It is very stupid of the rustic to reckon a *cock* among quadrupeds; Socrates, however, does not notice this, but censures what is more trifling." *Bergler*.

[2] This is certainly wrong. *Repeated questions* are always in the *relative* (ὅπως) form, as in 677. See Krüger, Gr. Gr. § 51, 17, obs. 3. An obvious emendation is ΣΤΡ. πῶς δή; φέρ'. ΣΩΚ. ὅπως;

[3] See Herm. Vig. n. 285.

kneaded his bread in a round mortar.[1] How ought I to call it henceforth?

Soc. How? *Call it* καρδόπη, as you call Σωστράτη.

Strep. Καρδόπη, in the feminine?

Soc. For so you speak it rightly.

Strep. But that would make it καρδόπη, Κλεωνύμη.

Soc. You must learn one thing more about names, what are masculine, and what of them are feminine.

Strep. I know what are female.

Soc. Tell me, pray.

Strep. Lysilla, Philinna, Clitagora, Demetria.

Soc. What names are masculine?

Strep. Thousands: Philoxenus, Melesias, Amynias.

Soc. But, you wretch! these are not masculine.

Strep. Are they not males with you?

Soc. By no means: for how would you call to Amynias,[2] if you met him?

Strep. How would *I call?* Thus: "Come hither, come hither, Amynia!"

Soc. Do you see? you call Amynias a woman.

Strep. Is it not then with justice, who does not serve in the army?[3] But why should I learn these things, which we all know?

[1] "Whether, in this obscure passage, the round mortar implies Sicily, as it does in Vesp. (924, Br. ed.), I do not undertake to say; but in that case the meaning would perhaps be, that Cleonymus, through the interest of his patron Cleon, had obtained some appointment in that island, where, like Laches, he had made considerable pickings." *Mitch.*

[2] This line will serve to illustrate a principle in the Greek language little known and less noticed: *when a finite verb and a participle are accompanied by an objective case of a noun, that objective case depends on the participle in preference to the finite verb.* Mr. Walsh (note ad Acharn. p. 120, fin.) has grievously erred in this matter. Eur. Hippol. 659, τῆς σῆς τόλμης εἴσομαι γεγευμένος. "The Greeks always refer the participle to the same noun as the verb, even though the case of the noun will not suit the construction of the participle." *Hermann.* Comp. Ran. 1176.

[3] "Instead of the usual ὅστις, I have given ἥτις from the Ravenna MS., as suiting what has preceded, and very contemptuous." *Hermann.* "ὅστις fits Strepsiades better, as he just before said τὸν 'Αμ." *Dindorf.*

"Soc. There, there! you make a wench of him at once.
Strep. And fit it is for one who shuns the field;
A coward ought not to be called a man." *Cumberland.*

Soc. It is no use, by Jupiter! Having reclined yourself down here—

Strep. What must I do?

Soc. Think out some of your own affairs.

Strep. Not here, pray, I beseech you; but, if I must, suffer me to excogitate these very things on the ground.

Soc. There is no other way.[1] [*Exit Socrates.*]

Strep. Unfortunate man that I am! what a penalty shall I this day pay to the bugs![2]

Cho. Now meditate[3] and examine closely; and roll yourself about in every way, having wrapped yourself up; and quickly, when you fall into a difficulty, spring to another mental contrivance. But let delightful sleep be absent from your eyes.

Strep. Attatai! attatai!

Cho. What ails you? why are you distressed?

Strep. Wretched man, I am perishing! The Corinthians,[4] coming out from the bed, are biting me, and devouring my sides, and drinking up my life-blood, and tearing away my testicles, and digging through my breech, and will[5] annihilate me.

Cho. Do not now be very grievously distressed.

Strep. Why, how, when my money is gone, my complexion gone, my life gone, and my slipper gone? And furthermore in addition to these evils, with singing the night-watches,[6] I am almost gone myself. [*Re-enter Socrates.*]

[1] Comp. Vesp. 1166. Pax, 110. Krüger, Gr. Gr. § 68, 36, obs. 7.

[2] "Curse it! What swingeing damages the bugs will get!" *Walsh.*

[3] "Jetzt, Freund, studirt! jetzt meditirt!
Nimm den Verstand zusammen
Und grüble rastlos.
Doch schnell, wenn zu bunt es dir werden will,
Spring ab und über
Zu andrem Forschen. Ferne nur
Bleibe dem Auge der holde Schlaf." *Droysen.*

[4] "He calls them *Corinthians*, with a play on their proper name, κόρεις." *Droysen.*

[5] "Instead of the future ὀλῶ, the Attics occasionally use ὀλέσω; the later writers pretty often." *Krüger.* Brunck has mistaken it for a *present* tense.

[6] The Athenian sentinels used to sing at their posts, in order to prevent their falling asleep unawares during their night-watches. "It would seem that a short choral ode has dropped out here."

Soc. Ho you! what are you about? Are you not meditating?

Strep. I? Yea, by Neptune!

Soc. And what, pray, have you thought?

Strep. Whether any bit of me will be left by the bugs.

Soc. You will perish most wretchedly.

Strep. But, my good friend, I have already perished.

Soc. You must not give in, but must wrap yourself up; for you have to discover a device for abstracting, and a means of cheating. [*Walks up and down while Strepsiades wraps himself up in the blankets.*]

Strep. Ah me! would, pray, some one would throw over me a swindling contrivance from the sheep-skins.[1]

Soc. Come now; I will first see this fellow, what he is about. Ho you! are you asleep?

Strep. No; by Apollo, I am not!

Soc. Have you got any thing?

Strep. No; by Jupiter, certainly not!

Soc. Nothing at all?

Strep. Nothing, except what I have in my right hand.

Soc. Will you not quickly cover yourself up, and think of something?

Strep. About what? for do you tell me this, O Socrates!

Soc. Do you, yourself, first find out and state what you wish.

Strep. You have heard a thousand times what I wish. About the interest; so that I may pay no one.

Soc. Come then, wrap yourself up, and having given your mind play[2] with subtilty, revolve your affairs by little and little, rightly distinguishing and examining.

Strep. Ah me, unhappy man!

Droysen. "The genitive φρουρᾶς denotes *time.* See Soph. Gr. Gr. § 196, and Kühner, Gr. Gr. § 273, 4." *Felton.*

[1] "As Socrates is throwing (ἐπιβάλλει) the lamb or sheep-fleeces (ἀρνακίδας) upon Strepsiades, the latter, before he is finally covered up, delivers himself of a wish, suggested by the equivoque in the words ἀρνακὶς and ἄρνησις." *Mitch.* "*From these lamb-fleeces knowledge how to fleece.* It is a common Greek idiom to express a *wish* in the form of a *question.*" *Felton.*

"O weh! wer schafft mir armen Kauz
Aus diesem Löcherkittel eine Lugidee!" *Droysen.*

[2] See Liddell's Lex. in voc. "Slicing small your reason." *Walsh.* "Cutting the thought fine." *Felton.* This seems better to suit the following words, κατὰ μικρόν.

Soc. Keep quiet; and if you be puzzled in any one of your conceptions, leave it and go; and then set your mind in motion again, and lock it up.[1]

Strep. (*in great glee*). O dearest little Socrates!

Soc. What, old man?

Strep. I have got a device for cheating them of the interest.

Soc. Exhibit it.

Strep. Now tell me this, pray; if I were to purchase a Thessalian witch, and draw down the moon by night, and then shut it up, as if it were a mirror, in a round crest-case, and then carefully keep it—

Soc. What good, pray, would this do you?

Strep. What? If the moon were to rise no longer any where, I should not pay the interest.

Soc. Why so, pray?

Strep. Because the money is lent out by the month.

Soc. Capital! But I will again propose to you another clever question. If a suit of five talents should be entered against you, tell me how you would obliterate it.

Strep. How? how? I do not know; but I must seek.

Soc. Do not then always revolve your thoughts about yourself; but slack away your mind into the air, like a cockchafer tied with a thread by the foot.

Strep. I have found a very clever method of getting rid of my suit, so that you yourself[2] would acknowledge it.

Soc. Of what description?[3]

Strep. Have you ever seen this stone in the chemists' shops, the beautiful and transparent one, from which they kindle fire?

Soc. Do you mean the burning-glass?[4]

[1] See Liddell's Lex. in voc. ζυγωθρίζω.

"Nur still! und kannst du mit der Idee nicht weiter fort,
So lass sie fallen, geh hinweg; dann wieder lass
Den Verstand auf selbe jagden und halt die Beute fest." *Droysen.*

Comp. Süvern, Clouds, p. 6.

[2] Comp. Vesp. 6. Pax, 1215. Ran. 1047. Krüger, Gr. Gr. § 51, 2, obs. 8.

[3] Comp. Ran. 60, 289. Vesp. 530, 1186. Thesm. 76. Eccles. 349. Equit. 1324, 1339. Pax, 674. The sense of τις in this construction may be expressed by our *about.* See Krüger, Gr. Gr. § 51, 16, obs. 3.

[4] "The ancients sometimes used the *crystal*, or *lapis specularis*, for burning-glasses, which would be a correct enough translation in this passage. Glass itself may be alluded to here, for its use was

STREP. I do. Come, what would you say, pray, if I were to take this, when the clerk was entering the suit, and were to stand at a distance, in the direction of the sun, thus, and melt out the letters of my suit?

SOC. Cleverly done, by the Graces!

STREP. Oh! how I am delighted, that a suit of five talents has been cancelled!

SOC. Come now, quickly seize upon this.

STREP. What?

SOC. How, when engaged in a lawsuit,[1] you could overturn the suit, when you were about to be cast, because you had no witnesses.

STREP. Most readily and easily.

SOC. Tell me, pray.

STREP. Well now, I tell you. If, while one suit was still pending, before mine was called on, I were to run away and hang myself.

SOC. You talk nonsense.

STREP. By the gods would I! for no one will bring an action against me when I am dead.[2]

SOC. You talk nonsense. Begone; I can't teach you any longer.

STREP. Why so?[3] Yea, by the gods, O Socrates!

SOC. You straightway forget whatever you learn. For, what now was the first thing you were taught? Tell me.

STREP. Come, let me see: nay, what *was* the first?[4] What

certainly known among the ancients, perhaps as early as the time of Aristophanes. 'We find mention of burning-glasses as early as the time of Socrates; and a number of lenses, more powerful than those employed by our own engravers, have been found among the ruins of Herculaneum.' St. John's Ancient Greece." *Felton.*

[1] *ἀντιδικῶν. Dindorf.* I would prefer *ἀντιδίκων.*

"Wie wahrst im Process du dich gegen Klägers Forderung,
Wenn du weisst, du musst verlieren, da aller Beweis dir fehlt?"
Droysen.

[2] "Something appears to have been omitted after this verse." *Droysen.*

[3] "*ὅτι τι* is merely *τί, ὅτι*; and something must be repeated from the foregoing sentence. Here *ὁτιὴ τί = τί, ὁτιὴ οὐκ ἄν με διδάξαις*; *quid est, quod me docere amplius nolis?*" *Hermann.* Cf. Krüger, Gr. Gr. § 51, 17, obs. 8.

[4] "Say'st thou the first? The very first—what was it?
Why, let me see; 'twas something, was it not,
About the meal.—Out on it! I have forgotten it." *Cumberland.*

was the first? Nay, what *was* the thing in which we knead our flour? Ah me! what was it?

Soc. Will you not pack off to the devil, you most forgetful and most stupid old man?

Strep. Ah me, what then, pray, will become of me, wretched man? For I shall be utterly undone, if I do not learn to ply the tongue. Come, oh, ye Clouds, give me some good advice.

Cho. We, old man, advise you, if you have a son grown up, to send him to learn in your stead.

Strep. Well, I have a fine handsome son, but he is not willing to learn. What must I do?[1]

Cho. But do you permit him?[2]

Strep. Yes, for he is robust in body, and in good health, and is come of the high-plumed dames of Cœsyra. I will go for him, and if he be not willing, I will certainly drive him from my house. [*To Socrates.*] Go in and wait for me a short time. [*Exit.*]

Cho. Do you perceive that you are soon about to obtain the greatest benefits through us alone of the gods? For this man is ready to do every thing that you bid him. But you, while the man is astounded and evidently elated, having perceived it, will quickly fleece him to the best of your power.[3] [*Exit Socrates.*] For matters of this sort are somehow accustomed to turn the other way. [*Enter Strepsiades and Phidippides.*]

Strep. By Mist,[4] you certainly shall not stay here any longer! but go and gnaw the columns of Megacles.

Phid. My good sir, what is the matter with you, O father? You are not in your senses, by Olympian Jupiter!

See Liddell's Lex. voc. *μὲν*, ii. 10. Hermann, Vig. n. 339, and note on Thesm. 630.

[1] See note on Lys. 884. [2] "Das leidest du so?" *Droysen.*

[3] "The order of the construction is this: *σὺ δὲ ταχέως ἀπολάψεις ὅτι πλεῖστον δύνασαι ἀνδρὸς ἐκπεπληγμένου καὶ φανερῶς ἐπηρμένου, γνοὺς οὕτως ἔχοντα αὐτόν.*" *Brunck.*

"Du siehst, wie ganz verschroben schon,
Ganz er benommen ist; darum
Rupfe den Narrn, beutle ihn aus, was du nur kannst." *Droysen.*

[4] "Observe the new oath '*By Mist,*' evidently suggested by his recent intercourse with the philosophers." *Felton.*

STREP. See, see! "Olympian Jupiter!" What folly! To think of your believing in Jupiter,[1] as old as you are!

PHID. Why, pray, did you laugh at this?

STREP. Reflecting that you are a child, and have antiquated notions. Yet, however, approach, that you may know more; and I will tell you a thing, by learning which[2] you will be a man. But see that you do not teach this to any one.

PHID. Well, what is it?

STREP. You swore now by Jupiter.

PHID. I did.

STREP. Seest thou, then, how good a thing is learning? There is no Jupiter, O Phidippides!

PHID. Who then?

STREP. Vortex reigns,[3] having expelled Jupiter.

PHID. Bah! Why do you talk foolishly?

STREP. Be assured that it is so.

PHID. Who says this?

STREP. Socrates the Melian,[4] and Chærephon, who knows the footmarks of fleas.

PHID. Have you arrived at such a pitch of phrensy,[5] that you believe madmen?

STREP. Speak words of good omen, and say nothing bad of clever men and wise; of whom, through frugality, none ever shaved or anointed himself, or went to a bath to wash[6] himself; while you squander my property in bathing, as if I

[1] Brunck and others put a *comma* after *μωρίας*, and read *τὸν Δία νομίζειν*, which is a gross error. The exclamatory infinitive is always accompanied by its article, when another exclamation has gone before. Xen. Cyrop. ii. 2, 3, *τῆς τύχης· τὸ ἐμὲ νῦν κληθέντα δεῦρο τυχεῖν*. See note on vs. 268.

[2] See Krüger's Gr. Gr. § 51, 9, obs. 1. For *ὅπως*, see note on Lys. 316.

[3] See Süvern, Clouds, p. 12. Socrates borrowed this idea from Anaxagoras.

[4] "In this witty and malicious expression he is brought into comparison with the well-known atheist Diagoras of Melos, as if the poet had said, *Σωκράτης ὁ ἄθεος*." *Süvern.*

[5] "So weit gekommen in seiner Tollheit ist er schon,
Dass er übergeschnappten Narren glaubt." *Droysen.*

[6] Comp. Plut. 85, and Süvern, Clouds, p. 5. The same is related of the painter Nicias, and of Archimedes.

were *already* dead. But go as quickly as possible and learn instead of[1] me.

PHID. What good *could*[2] any one learn from them?

STREP. What, really! Whatever wisdom there is amongst men. And you will know yourself, how ignorant[3] and stupid you are. But wait for me here a short time. [*Runs off.*]

PHID. Ah me! what shall I do, my father being crazed? Shall I bring him into court and convict him of lunacy, or shall I give information of his madness to the coffin-makers? [*Re-enter Strepsiades with a cock under one arm and a hen under the other.*]

STREP. Come, let me see; what do you consider this to be? tell me.

PHID. Alectryon.

STREP. Right. And what this?

PHID. Alectryon.

STREP. Both the same? You are very ridiculous. Do not do so, then, for the future; but call this *ἀλεκτρύαινα*, and this one *ἀλέκτωρ*.

PHID. *'Αλεκτρύαινα*! Did you learn these clever things by going in just now to the Titans?[4]

STREP. And many others too; but whatever I learnt on each occasion I used to forget immediately, through length of years.

PHID. Is it for this reason, pray, you have also lost your cloak?

STREP. I have not lost it; but have studied it[5] away.

PHID. What have you made of your slippers, you foolish man?

STREP. I have expended them, like Pericles,[6] for needful

[1] Comp. Thuc. i. 141.

[2] This I believe the most proper way of expressing the force of *καὶ* in formulæ of this kind. On the other side, see Krüger's Gr. Gr. § 69, 32, obs. 16. Cf. 785, 1244. Aves, 508, 1446. Ach. 917. Lys. 171, 526, 836, 910. Ran. 737, 935.

[3] See Süvern, Clouds, p. 9.

[4] *γηγενεῖς* = *θεόμαχοι, ἀσεβεῖς*. "Himmelsstürmer." *Droysen.*

[5] "I have not *lost*, but *studied it away*." *Walsh.* "*Ich hab' ihn verstudirt.*" *Felton.*

"Verloren keinesweges, sondern verstudirt." *Droysen.*

[6] "Plutarchus in Pericle, p. 363: *τοῦ δὲ Περικλέους ἐν τῷ τῆς στρατηγίας ἀπολογισμῷ δέκα ταλάντων ἀνάλωμα γράψαντος, ἀνηλωμένων εἰς τὸ δέον, ὁ δῆμος ἀπεδέξατο, μὴ πολυπραγμονήσας, μηδ' ἐλέγξας*

purposes. Come, move, let us go. And then if you obey your father, go wrong *if you like*.[1] I also know that I formerly obeyed you, a lisping *child* of six years old, and bought you a go-cart at the Diasia, with the first obolus I received from the Heliæa.[2]

PHID. You will assuredly some time at length[3] be grieved at this.

STREP. It is well done of you that you obeyed. Come hither, come hither, O Socrates! come forth, for I bring to you this son of mine, having persuaded him against his will. [*Enter Socrates.*]

SOC. For he is still childish, and not used to the baskets here.

PHID. You would yourself be used[4] to them if you were hanged.

STREP. A mischief take you! do you abuse your teacher?

SOC. "Were hanged" quoth 'a! how sillily he pronounced it, and with lips wide apart! How can this *youth* ever learn an acquittal from a trial or a legal summons, or persuasive[5] refutation? And yet Hyperbolus learnt this at the cost of a talent.

τὸ ἀπόῤῥητον. That money had been expended in corrupting the Spartan leaders." *Brunck*. Comp. Thirlwall's *Hist. Greece*, vol. iii. p. 41.

1 "εἶτα is sometimes placed before the participle; in such a manner, however, that it must be construed *after* it. Here εἶτα τῷ π. πιθομ. ἐξαμ. = πιθόμενος τῷ πατρὶ εἶτα ἐξάμαρτε. Cf. Plut. 1004, 1148." *Hermann*.

"Verthu' so viel du willst,
Nur thu' dem Vater diess zu Lieb'!" *Droysen*.

2 Cf. Equit. 1080. Lys. 834. Krüger, Gr. Gr. § 51, 12. Note on Thesm. 502. Bockh's *Publ. Ec. Athen.* i. p. 311, foll. τούτου is *the genitive of price*. See Krüger, Gr. Gr. § 47, 17.

3 Comp. Vesp. 460.

4 The meaning of this passage is disputed. Seager says, "Socrates uses τρίβων for '*accustomed;*' Phidippides, for '*an old cloak.*' In κρέμαιο there is an allusion both to Socrates suspending himself in air on the κρεμάθραι, and to the hanging up of clothes on pegs." Mitchell, following up this notion, has remarked, "The young knight, after a contemptuous look at the Socratic cloak (τρίβων), observes, 'If you were *suspended* yourself, i. e. hung upon a nail, the word τρίβων might be strictly applied to you: for what are you, after all?—an old cloak, and nothing better."

"Gerichtet selber wärst du gerecht, wenn du hoch so hingst."
Droysen.

5 See Liddell's Lex. voc. χαύνωσις.

STREP. Never mind; teach him. He is clever by nature. Indeed, from his earliest years, when he was a little fellow only so big, he was wont to form houses and carve ships within-doors, and make little waggons of leather, and make frogs out of pomegranate-rinds, you can't think how cleverly.[1] But see that he learns those two causes; the better, whatever it may be; and the worse, which, by maintaining what is unjust, overturns the better. If not *both*, at any rate the unjust one by all means.[2]

SOC. He shall learn it himself from the two causes in person.[3] [*Exit Socrates.*]

STREP. I will take my departure. Remember this now, that he is to be able to reply to all just arguments. [*Exit Strepsiades, and enter Just Cause and Unjust Cause.*]

JUST.[4] Come hither! show yourself to the spectators, although being audacious.[5]

UNJUST. Go whither you please; for I shall far rather do for you, if I speak before a crowd.[6]

JUST. You destroy me? Who are you?[7]

UNJ. A cause.

JUST. Aye, the worse.

[1] Comp. Ran. 54.

[2] "Wo beide nicht, so die ungerechte doch platterdings." *Droysen.*

[3] "The causes twain shall teach your son in person." *Walsh.*

[4] "The interlude which now ensues between these allegorical personages, contending for the possession of their pupil Phidippides, after the manner of the Choice of Hercules, forms a very curious passage in this celebrated comedy. It is in some parts very highly elevated; in others, very pointedly severe. The object of the poet is, to bring before his audience the question between past and present education, into full and fair discussion; comparing the principles of the schools then existing with the pure and moral discipline of former times." *Cumb.* These allegorical characters appeared in the dresses of Æschylus and Euripides respectively. According to Wieland and Droysen, they are represented by two game cocks in wicker cages. Süvern ("Clouds," p. 16) rejects this idea, and thinks the Unjust Cause may have worn the mask of some of the notorious wranglers of the day. From the epithets bestowed on him (890, 915) he thinks he may have been Thrasymachus, and the Just Cause in the mask of Aristophanes himself.

[5] See Krüger's Gr. Gr. § 56, 13, obs. 2.

[6] Taken from the *Telephus* of Euripides. For the sentiment, see Hippol. vs. 986.

[7] Comp. vs. 895, 900. Ran. 1062, 1064, 1297. Soph. Phil. 1264. Krüger, Gr. Gr. § 56, 8, obs. 7.

Unj. But I conquer you, who say that you are better than I.

Just. By doing what clever trick?

Unj. By discovering new contrivances.

Just. For these *innovations* flourish by the favour of these silly persons.[1]

Unj. No; but wise persons.

Just. I will destroy you miserably.

Unj. Tell me, by doing what?

Just. By speaking what is just.

Unj. But I will overturn them by contradicting them; for I deny that justice even exists at all.

Just. Do you deny that it exists?

Unj. For come, where is it?

Just. With the gods.

Unj. How then, if justice exists, has Jupiter not perished, who bound his own father?

Just. Bah! this profanity now is spreading![2] Give me a basin.

Unj. You are a dotard and absurd.

Just. You are debauched and shameless.

Unj. You have spoken roses of me.

Just. And a dirty lickspittle

Unj. You crown me with lilies.

Just. And a parricide.

Unj. You don't know that you are sprinkling me with gold.

Just. Certainly not so formerly, but with lead.[3]

[illegible] But now this is an ornament to me.

[illegible] You are very impudent.[4]

Unj. And you are antiquated.

Just. And through you, no one of our youths is willing to

[1] "Wie das freilich im Flor ist bei dem Volk,
Dem so thörichten Volk." *Droysen.*

[2] Τουτὶ καὶ δὴ χωρεῖ τὸ κακόν. Vesp. 1483. Cf. Ran. 1018.
"Pfui! wie des Unsinns Dunst
Mir zu Kopf schon steigt." *Droysen.*

[3] "Was Gold du dir nennst, sonst galt es für Jucks." *Droysen.*

[4] "For the construction of the genitive, see Matth. Gr. Gr. § 317." *Felton.* Cf. Eq. 822. Ran. 1046.

go to school; and you will be found out some time or other by the Athenians, what sort of doctrines you teach the simple-minded.

UNJ. You are shamefully squalid.

JUST. And you are prosperous. And yet[1] formerly you were a beggar, saying that you were the Mysian Telephus,[2] and gnawing the maxims of Pandeletus out of your little wallet.

UNJ. Oh, the wisdom—

JUST. Oh, the madness—

UNJ. Which you have mentioned.

JUST. And of your city, which supports you who ruin her youths.

UNJ. You shan't teach this *youth*, you old dotard.[3]

JUST. Yes, if he is to be saved, and not merely to practise loquacity.

UNJ. (*to Phidippides*). Come hither, and leave him to rave.

JUST. You shall howl, if you lay your hand on him.

CHO. Cease from contention and railing. But show to us, you, what you used to teach the men of former times, and you, the new system of education; in order that, having heard you disputing, he may decide and go to the school *of one or the other*.

JUST. I am willing to do so.

UNJ. I also am willing.

CHO. Come now, which of the two shall speak first?

UNJ. I will give him *the precedence*; and then, from these things which he adduces, I will shoot him dead with new words and thoughts. And at last, if he mutter, he shall be destroyed, being stung in his whole face and his two eyes by my maxims, as if by bees.

CHO. Now the two, relying on very dexterous arguments and thoughts, and sententious maxims, will show which of them shall appear superior in argument. For now the whole

1 See Krüger's Gr. Gr. § 56, 13, obs. 2.

2 "The pathos-loving Euripides had brought the unfortunate king Telephus on the stage as a beggar furnished with a wallet. Aristophanes, however, in order to hit two birds with one stone, calls the maxims *Pandeletian*, after a pettifogger and sycophant of that name, who had been ridiculed by Cratinus." *Wolf.*

3 Cf. vs. 1249. Plut. 79. Aves, 910. Ach. 578.

crisis of wisdom[1] is here laid before them; about which my friends have a very great contest. But do you, who adorned our elders with many virtuous manners, utter the voice in which you rejoice, and declare your nature.

JUST. I will, therefore, describe the ancient system of education, how it was ordered, when I flourished in the advocacy of justice, and temperance was the fashion. In the first place it was incumbent that no one should hear the voice of a boy uttering a syllable; and next, that those from the same quarter of the town should march in good order through the streets to the school of the Harp-master, naked, and in a body, even if it were to snow as thick as meal. Then again, *their master*[2] would teach them, not sitting cross-legged, to learn by rote a song, either "Παλλάδα[3] περσέπολιν δεινὰν," or "τηλέπορόν τι βόαμα," raising to a higher pitch[4] the harmony which our fathers transmitted to us. But if any of them were to play the buffoon, or turn any quavers, like these difficult turns the present artists make after the manner of Phrynis,[5] he used to be thrashed, being beaten with many blows,[6] as banishing the Muses. And it behoved the boys, while sitting in the school of the Gymnastic-master, to cover[7] the thigh, so that they might exhibit no-

[1] "Alle Gefahr stürmet ja jetzt
Wider dich an, Philosophie,
Hier wo um dich den grossten Kampf
Unsere Freunde wagen." *Dröysen.*

[2] "Arrived, and seated wide apart, the master
First taught them how to chaunt Athena's praise."
St. John's Ancient Greece.

See Dr. Franz's German-Greek Lexicon in voc. Schlagen, p. 445.

[3] This verse contains the commencement of two old songs. The first was composed by Lamprocles, son of Midon, an ancient Athenian poet. The second was composed by Cydides, a harper of Hermione.

[4] "Im gehaltenen Ton, im gemessenen Takt, wie die Väter vor Zeiten gesungen." *Droysen.*

[5] "Phrynis of Mitylene, the scholar of Aristoclydes, is frequently alluded to by the comic poets for having introduced a new species of modulation in music, deviating from the simplicity of the ancient harmony. When Callias was archon, Phrynis bore away the prize for minstrelsy at the Panathenæa." *Cumb.*

"Wie man jetzt beliebt nach Phrynis Manier, Solfeggienschnörkelgeziere." *Droysen.*

[6] See Krüger's Gr. Gr. § 43, 3, obs. 3.

[7] See Dr. Franz's German-Greek Lexicon in voc. Schlagen, p. 445.

thing indecent to those outside; then, again, after rising *from the ground*, to sweep *the sand* together, and to take care not to leave an impression of the person for their lovers. And no boy used in those days to anoint himself below the navel; so that their bodies wore the appearance of blooming health. Nor used he to go to his lover, having made up his voice in an effeminate tone, prostituting himself with his eyes. Nor used it to be allowed when one was dining to take the head of a radish, or to snatch from their seniors dill or parsley, or to eat fish, or to giggle, or[1] to keep the legs crossed.

UNJ. Aye, antiquated and Dipolia-like, and full of grasshoppers, and of Cecydes,[2] and of the Buphonian festival!

JUST. Yet certainly these are those principles by which my system of education nurtured the men who fought at Marathon. But you teach the men of the present day, from their earliest years, to be wrapped up in himatia; so that I am choked, when at the Panathenaia a fellow, holding his shield before his person, neglects Tritogenia, when they ought to dance. Wherefore, O youth, choose, with confidence, me, the better cause, and you will learn to hate the Agora, and to refrain from baths, and to be ashamed at what is disgraceful, and to be enraged if any one jeer you, and to rise up from seats before your seniors when they approach, and not to behave ill towards your parents, and to do nothing else that is base, because you are to form in your mind an image of Modesty:[3] and not to dart into the house of a dancing woman,

[1] "Among the remains of ancient art there is, perhaps, not one representing a man, woman, god, or dæmon sitting cross-legged." *Felton.*

[2] An ancient dithyrambic poet. He is mentioned by Cratinus in his *Panoptæ.* "The Dipolia was one of the oldest festivals in Attica in honour of Jupiter the protector of cities. Oxen were driven up to the sacrificial table, and that one which first came forward to eat the sacrificial bread was slaughtered by the priest, who then fled away as though he were a murderer (*βουφόνος*). The priest's axe was then brought to trial, condemned, and cast into the pit as a malefactor. More enlightened ages made light of ridiculing such ceremonies." *Droysen.*

[3] "As you mean to engrave on your heart the image of Honour." *Walsh.* "*Quoniam Verecundiæ simulacrum* (vitâ tuâ) *expressurus es.*" *Fritzsche.*

"Um der Keuscheit Bild an dir selbst niemals zu besudeln."
Droysen.

lest, while gaping after these things, being struck with an apple by a wanton, you should be damaged in your reputation: and not to contradict your father in any thing; nor by calling him Iapetus, to reproach him with the ills of age, by which you were reared in your infancy.

UNJ. If you shall believe him in this, O youth, by Bacchus, you will be like the sons of Hippocrates,[1] and they will call you a booby.

JUST. Yet certainly shall you spend your time in the gymnastic schools, sleek and blooming; not chattering in the market-place rude jests, like the youths of the present day; nor dragged into court for a petty suit, greedy, pettyfogging, knavish; but you shall descend to the Academy and run races beneath the sacred olives along with some modest compeer, crowned with white reeds, redolent of yew, and careless ease, and of leaf-shedding white poplar, rejoicing in the season of spring, when the plane-tree whispers to the elm. If you do these things which I say, and apply your mind to these, you will ever have a stout chest, a clear complexion, broad shoulders, a little tongue, large hips, little lewdness. But if you practise what the youths of the present day do, you will have, in the first place, a pallid complexion, small shoulders, a narrow chest, a large tongue, little hips, great lewdness, a long psephism; and *this deceiver* will persuade you to consider every thing that is base to be honourable, and what is honourable to be base; and, in addition to this, he will fill[2] you with the lewdness of Antimachus.

CHO. O thou that practisest[3] most renowned high-tower-

[1] "Hippocrates was a nephew of Pericles. His sons Telesippus and Demophon were frequently derided for their silliness. 'Boobies' (βλιτομάμμαι) was the name given to the two sons of Pericles." *Droysen.*

[2] "Dubitari potest an activum sit, (ut Ach. 798,) an passivum." *Hermann.* There is, in reality, no *doubt* about it at all. No such future as πλήσομαι ever existed. On the contrary, the active future πλήσω is of common occurrence. See Plat. Legg. ix. 13, 35; Eur. Hipp. 687; Arist. Eccl. 1042. For Antimachus, see Acharn. 1150.

[3] "Oh sage instructor, how sublime,
These maxims of the former time!
How sweet this unpolluted stream
Of eloquence, how pure the theme!
Thrice happy they whose lot was cast
Among the generations past." *Cumberland.*

ing wisdom! how sweetly does a modest grace attend your words! Happy, therefore, were they who lived in those days, in the times of former men! In reply, then, to these, O thou that hast a dainty-seeming muse, it behoveth thee to say something new; since the man has gained renown. And it appears you have need of powerful arguments against him, if you are to conquer the man, and not incur laughter.

UNJ. And yet I was choking in my heart, and was longing to confound all these with contrary maxims. For I have been called among the deep thinkers the "worse cause," on this very account, that I first contrived how to speak against both law and justice: and this *art* is worth more than ten thousand staters,[1] that one should choose the worse cause, and nevertheless be victorious. But mark how I will confute the system of education on which he relies, who says, in the first place, that he will not permit you to be washed with warm water. And yet, on what principle do you blame the warm baths?

JUST. Because it is most vile, and makes a man cowardly.

UNJ. Stop! For immediately I seize and hold you by the waist without escape. Come, tell me, which of the sons of Jupiter do you deem to have been the bravest in soul, and to have undergone[2] most labours?

JUST. I consider no man superior to Hercules.

UNJ. Where, pray, did you ever see cold Heraclean baths? And yet, who was more valiant *than he?*

JUST. These are the very things which make the bath full of youths always chattering all day long, but the palæstras empty.

UNJ. You next find fault with their living in the market-place; but I commend it. For if it had been bad, Homer would never have been for representing Nestor as an orator; nor all the *other* wise men. I will return, then, from thence to the tongue, which this fellow says our youths ought not to exercise, while I maintain *they should.* And, again, he says

[1] Cf. vs. 1065. Krüger, Gr. Gr. § 49, 2, obs. 3. Matthiä, § 450, obs. 2. Jelf, § 780, obs. 2. Hermann, Vig. n. 247, on Soph. Antig. 1266. Bremi, Dem. Cor. § 178. Toup on Longin. XVIII. i. Schäfer, Greg. Cor. p. 89.

[2] The Greeks in general use the short form, (πονέσω, &c.,) exclusively of *physical* suffering. Yet we have πεπόνηκα τὼ σκέλη in Arist. Pax, 820.

they ought to be modest: two very great evils. For tell me to whom you have ever seen any good accrue through modesty; and confute me by your words.

JUST. To many. Peleus,[1] at any rate, received his sword on account of it.

UNJ. A sword? Marry, he got a pretty piece of luck, the poor wretch! while Hyperbolus,[2] he of the lamps, got more than many talents by his villany, but, by Jupiter, no sword!

JUST. And Peleus married Thetis, too, through his modesty.

UNJ. And then she went off, and left him; for he was not lustful, nor an agreeable bed-fellow to spend the night with. Now a woman delights in being wantonly treated. But you are an old dotard. For (*to Phidippides*) consider, O youth, all that attaches to modesty, and of how many pleasures you are about to be deprived—of women, of games at cottabus, of dainties, of drinking-bouts, of giggling. And yet, what is life worth to you, if you be deprived of these *enjoyments?* Well, I will pass from thence to the necessities of our nature. You have gone astray, you have fallen in love, you have been guilty of some adultery, and then have been caught. You are undone, for you are unable to speak. But if you associate with me, indulge your inclination, dance, laugh, and think nothing disgraceful. For if you should happen to be detected as an adulterer, you will make this reply to him, "that you have done him no injury:" and then refer him to Jupiter,[3] how

[1] "Peleus, having withstood the solicitations of Atalante, wife of Acastus, was rewarded for his continence, by the gods, with a sword of celestial temper, the workmanship of Vulcan. But Atalante, having accused him to her husband, and stimulated Acastus to revenge a supposed attempt upon her honour, Peleus found himself driven to declare war against him: and to this Adicus alludes, in his retort upon Dicæus." *Cumb.*

[2] He was a lamp-seller, and was accused of adulterating the bronze of his lamps with lead, and thus obtaining a greater price for them than they were worth. He became a noted demagogue after the death of Cleon. Comp. Aves, 13.

"Hyperbolos dagegen hat, der Lampner, Tonnen Goldes
Erworben durch Unredlichkeit, doch allerdings ein Schwert nicht."
Droysen.

[3] "For Jove shall take the blame from off your shoulders,
Being himself a cuckold-making god,
And you a poor, frail mortal. How should you
Be wiser, stronger, purer than a god?" *Cumberland.*

even he is overcome by love and women. And yet, how could you, who are a mortal, have greater power than a god?

JUST. But what, if he should suffer the radish through obeying you, and be depillated with hot ashes? What argument will he be able to state, *to prove* that he is not a blackguard?

UNJ. And if he be a blackguard, what harm will he suffer?

JUST. Nay, what could he ever suffer still greater than this?

UNJ. What then will you say, if you be conquered by me in this.

JUST. I will be silent: what else *can I do?*

UNJ. Come now, tell me; from what class do the advocates come?

JUST. From the blackguards.

UNJ. I believe you. What then? from what class do the tragedians come?

JUST. From the blackguards.

UNJ. You say well. But from what class do the public orators come?

JUST. From the blackguards.

UNJ. Then have you perceived that you say nothing to the purpose? And look which class among the audience is the more numerous.

JUST. Well now, I'm looking.

UNJ. What, then, do you see?

JUST. By the gods, the blackguards *to be* far more numerous. This fellow, at any rate, I know; and him yonder; and this fellow with the long hair.

UNJ. What, then, will you say?

JUST. We are conquered. Ye blackguards, by the gods, receive my cloak,[1] for I desert to you. [*Exeunt the two Causes, and re-enter Socrates and Strepsiades.*]

SOC. What then? Whether do you wish to take and lead away this your son, or shall I teach him to speak?

STREP. Teach him, and chastise him; and remember that

For the infinitive, cf. vs. 856, 996. Equit. 1187. Pax, 551. Krüger, Gr. Gr. § 55, 1, obs, 5, and note on Ran. 169.

[1] "The action of throwing off his coat alludes to Socrates' ceremony of stripping his disciples before they were initiated into his school." *Cumberland.*

you train him properly; on the one side able for petty suits; but train his other jaw able for the more important causes.

Soc. Make yourself easy; you shall receive him back a clever sophist.

Strep. Nay, rather, pale and wretched.[1] [*Exeunt Socrates, Strepsiades, and Phidippides.*]

Cho. Go ye then:[2] but I think that you will repent of these proceedings. We wish to speak about the judges, what they will gain, if at all they justly[3] assist this Chorus. For in the first place, if you wish to plough up your fields in spring, we will rain for you first; but for the others afterwards. And then we will protect the fruits,[4] and the vines, so that neither drought afflict them, nor excessive wet weather. But if any mortal dishonour us who are goddesses, let him consider what evils he will suffer at our hands, obtaining neither wine, nor any thing else from his farm. For when his olives and vines sprout, they shall be cut down; with such slings will we smite them. And if we see him making brick, we will rain; and we will smash the tiles of his roof with round hailstones. And if he himself, or any one of his kindred or friends, at any time marry, we will rain the whole night; so that he will probably wish rather to have been even in Egypt,[5] than to have judged badly. [*Enter Strepsiades with a meal-sack on his shoulder.*]

[1] Mitchell, who follows Dindorf in assigning this speech (with the reading of *ἔγωγε*, instead of *οἶμαι γε*) to Strepsiades, thus paraphrases the passage: "Nay rather, instead of *δεξιὸν*, let me find him *ὠχρὸν* and *κακοδαίμονα*; in other words, the exact counterpart of Chærephon and yourself."

[2] "*Χωρεῖτέ νυν*, addressed to father and son conjointly, who now retire from the stage. The *σοι* is to be applied to Strepsiades, as he turns his back on the Chorus." *Mitch.*

[3] See Liddell's Lex. voc. *ἐκ*, iii. 6.

[4] Brunck's edition gives *εἶτα τὸν καρπὸν τεκούσας ἀμπέλους φυλάξομεν*. But it is an invariable rule in the Greek language that the leading noun (what ought to be *taken up first*) should have the article, the other not. This solecism is avoided in Dindorf's edition.

[5] Where rain seldom falls. Perhaps Bergler is nearer the truth, in supposing the allusion to glance at the evil repute of the Egyptians. The aorist infinitive retains its proper force as a past tense in the construction of the accusative with the infinitive and an article, as vs. 268, and after *verba declarandi et putandi*, as Vesp. 1422, 1447, and sometimes, as here, after *βούλομαι*. Cf. Ran. 673. Krüger, Gr. Gr. § 53, 6, obs. 9.

STREP. The fifth, the fourth, the third, after this the second; and then, of all days what I most fear, and dread, and abominate, immediately after this there is the Old and New.[1] For every one, to whom I happen to be indebted,[2] swears, and says he will ruin and utterly destroy me, having made his deposits against me; though I *only* ask what is moderate and just,—"My good sir,[3] one part don't take just now; the other part put off, I pray; and the other part remit;" they say that thus they will never get back *their money*, but abuse me, as that I am unjust, and say that they will go to law with me. Now therefore let them go to law, for it little concerns me, if Phidippides has learned to speak well. I shall soon know by knocking at the thinking-shop. [*Knocks at the door.*] Boy, I say! Boy, boy! [*Enter Socrates.*]

SOC. Good morning,[4] Strepsiades.

STREP. The same to you. But first accept this present;[5] for one ought to compliment the teacher with a fee. And tell me about my son,[6] if he has learned that cause, which[7] you just now brought forward.

SOC. He has learned it.

STREP. Well done, O Fraud, all-powerful queen!

SOC. So that you can get clear off from whatever suit you please.

[1] The last day of the month, to which Solon gave the name of the *ἔνη καὶ νέα*, as partaking of the light both of the old moon and the new. To Strepsiades it is a day of horror, as placing him in danger of legal proceedings by his creditors.

[2] "Da verschwört's denn jeder Gläubiger; alle, Kosten gleich
Deponiren, sagt er, will er, mich jagen von Haus und Hof."
Droysen.

[3] "Vortrefflicher, sag' Ich, press' mich doch um das Sümmchen nicht!
Diess schiebe noch auf! ja diess erlass mir!" *Droysen.*

[4] *Strepsiadem salvere jubeo*, in the language of Terence.

[5] The promised bag of meal. There is an allusion to the contributions of the friends and pupils of Socrates towards the maintenance of their instructor. See Süvern, Clouds, p. 125.

[6] "Accusativus de quo." See Mus. Crit. i. p. 532, and for this use of "Anticipation," see Krüger, Gr. Gr. 61, 6, obs. 2. Cf. vss. 1155, 1185. Ran. 432, 750, 932, 1454. Eccles. 1125. Soph. Phil. 573.

[7] "The antecedent of ὃν is not υἱὸν, but λόγον. Strepsiades was very anxious that his son should learn the ἄδικος λόγος in order to defraud his creditors. This ἄδικος λόγος had just before *been brought on the stage* as a person: to which circumstance those words, ὃν ἀρτίως εἰσήγαγες, refer." *Seager.* So also Walsh, Droysen, and Felton.

Strep. Even if witnesses were present when I borrowed *the money?*

Soc. Yea, much more! even if a thousand be present.

Strep. Then I will shout with a very loud shout:[1] Ho! weep, you petty-usurers, both you and your principals, and your compound interests! for you can no longer do me any harm, because[2] such a son is being reared for me in this house, shining with a double-edged tongue, my guardian, the preserver of my house, a mischief to my enemies, ending the sadness of the great woes of his father. Him do thou run and summon from within to me. [*Socrates goes into the house.*] O child! O son! come forth from the house! hear your father![3] [*Re-enter Socrates leading in Phidippides.*]

Soc. Lo, here is the man!

Strep. O my dear, my dear!

Soc. Take your son and depart. [*Exit Socrates.*]

Strep.[4] Oh, oh, my child! Huzza![5] Huzza! how I am delighted at the first sight of your complexion! Now, indeed, you are, in the first place, negative and disputatious to look at, and this fashion native to the place plainly appears, the "What do you say?" and the seeming to be injured when, I well know, you are injuring and inflicting a wrong; and in your countenance there is the Attic look. Now, therefore, see that you save me, since you have also ruined me.

Phid. What, pray, do you fear?

Strep. The Old and New.

Phid. Why, is any day old and new?

Strep. Yes; on which they say that they will make their deposits against me.

Phid. Then those that have made them will lose them; for it is not possible that two days can be one day.[6]

[1] See Krüger, Gr. Gr. § 46, 5. Cf. Ach. 1201. For *τᾶρα*, see Mus. Crit. i. p. 74.

[2] *οἷος* = *ὅτι τοιοῦτος*. See Krüger's Gr. Gr. § 51, 13, obs. 17; Jelf, § 804, 9; Matth. § 480, obs. 3.

[3] An adaptation of Hecuba's address to Polyxena.

[4] Here the scene changes to the front of Strepsiades' house.

[5] See Süvern, Clouds, p. 114.

[6] "Phidippides wishes to show that the *ἕνη καὶ νέα*, being *two* days, cannot be reckoned as one, therefore the words *ἡμέραι δύο* must be the *subject*, and not *μί' ἡμέρα*. This would be contrary to his argument. Nor can we urge in this place a *Schema Pindaricum*. Although that is found in *Tragedy*, (Hermann, Soph. Trach. 517,) it

STREP. Cannot it?

PHID. Certainly not; unless[1] the same woman can be both old and young at the same time.

STREP. And yet it is the law.

PHID. For they do not, I think, rightly understand what the law means.

STREP. And what does it mean?

PHID. The ancient Solon was by nature the commons' friend.

STREP. This surely is nothing whatever to the Old and New.

PHID. He therefore made the summons for two days, for the Old and New, that the deposits might be made on the first of the month.

STREP. Why, pray, did he add the old day?

PHID. In order, my good sir, that the defendants, being present a day before, might compromise the matter of their own accord; but if not, that they might be worried on the morning of the new moon.

STREP. Why, then, do the magistrates not receive the deposits on the new moon, but on the Old and New?

PHID. They seem to me to do what the forestallers do: in order that they may appropriate the deposits as soon as possible, on this account they have the first pick by one day.

STREP. (*turning to the audience*). Bravo! ye wretches, why do you sit senseless, the gain of us wise[2] men, being blocks, ciphers, mere sheep, jars heaped[3] together? Wherefore I must sing an encomium upon myself and this my son,

is wholly abhorrent from the style of Aristophanes. Aristophanes wrote (vs. 1182) γένοιντ' ἂν, and (vs. 1133) γένοιντο." *Fritzsche.* So good a scholar as Fritzsche ought to have known that the Greeks *prefer* to make the verb agree in number with the predicate, rather than with the subject. Herod. ii. 16, αἱ Θῆβαι Αἴγυπτος ἐκαλέετο. See Krüger, Gr. Gr. § 63, 6. Matth. § 305.

[1] "ἂν appears also in the *protasis*, when the speaker would express an inclination to assume a contingent realization. It corresponds to the opt. with ἂν in independent propositions. Only in this view is εἰ ἂν, *if perhaps*, similar." *Krüger.* Cf. Aves, 1018. Harper, p. 90. Stallbaum, Plat. Men. p. 98, B. Hermann, Vig. n. 303, 287, ad Eur. Alc. 48. Reisig, Com. Crit. Col. p. 399. Bachmann's Anecd. ii. p. 371, 10.

[2] Cf. Ach. 919. Krüger, Gr. Gr. § 51, 2, obs. 11.

[3] "The reader must bear in mind that the spectators sat in rows, one above another." *Droysen.*

on account of our good fortune.—"O happy Strepsiades![1] how wise you are yourself, and how excellent is the son whom you are rearing!" my friends and fellow-tribesmen will say of me,[2] envying me, when you prove victorious in arguing causes.—But first I wish to lead you in and entertain you. [*Exeunt Strepsiades and Phidippides.*]

PASIAS. (*entering with his summons-witness*). Then, ought a man to throw away any part of his own property? Never! but it were better then at once to put away blushes, rather than *now* to have trouble; since I am now dragging you to be a witness, for the sake of my own money; and further, in addition to this, I shall become an enemy to my fellow-tribesman. But never, while I live, will I disgrace my country, but will summon Strepsiades—

STREP. (*from within*). Who's there? [*Enter Strepsiades.*]

PAS. For the Old and New.

STREP. I call you to witness, that he has named it for two days. For what matter *do you summon me?*

PAS. For the twelve minæ, which you received when you were buying the dapple-grey horse.

STREP. A horse?—Do[3] you not hear? I, whom you all know to hate horsemanship!

PAS. And, by Jupiter, you swore by the gods too, that you would repay it.

STREP. Aye, by Jove! for then my Phidippides did not yet know the irrefragable argument.[4]

PAS. And do you now intend, on this account, to deny *the debt?*

[1] "'O du glückseliger Papa,
Wie bist du selbst schon so klug,
Und welchen Sohn hast du jetzt!'
So preist mich bald Vetter, Freund,
Gevattersmann." *Droysen.*

Cf. Vesp. 1180. Lys. 845. Pax, 1125.

[2] "Accusativus de quo." See Mus. Crit. i. p. 532.

[3] "Sententia ergo est: οὐκ ἀκούετε αὐτοῦ διαβάλλοντός με, ὃν πάντες ὑμεῖς γιγνώσκετε μισοῦντα τὴν ἱππικήν;" *Brunck.* Dindorf's 3rd edition (printed by Didot) reads Ἵππον; οὐκ ἀκούετε, ὃν πάντες ὑμεῖς ἴστε μισοῦνθ' ἱππικήν.

"Ich ein Pferd? Ihr hört 's doch, Ich,
Von dem ihr wisst, wie Ich Alles hasse, was Pferde heisst!"
Droysen.

[4] "I grant you, in my folly I did swear;
But then my son had not attain'd the art
Of the new logic unconfutable." *Cumberland.*

STREP. Why, what good should I get else from his instruction?

PAS. And will you be willing to deny these upon oath of the gods?

STREP. What gods?

PAS. Jupiter, Mercury, and Neptune.

STREP. Yes, by Jupiter! and would pay down, too, a three-obol piece besides to swear.

PAS. Then, may you perish some day,[1] for your impudence!

STREP. This man[2] would be the better for it, if he were cleansed by rubbing with salt.

PAS. Ah me, how you deride me!

STREP. He will contain six choæ.

PAS. By great Jupiter and the gods, you certainly shall not do this to me with impunity.

STREP. I like your gods amazingly; and Jupiter, sworn by, is ridiculous to the knowing ones.

PAS. You will assuredly suffer punishment some time or other, for this. But answer and dismiss me, whether you are going to repay me my money, or not.

STREP. Keep quiet now, for I will presently answer you distinctly. [*Runs into the house.*]

PAS. (*to his summons-witness*). What do you think he will do?

WITNESS. I think he will pay you. [*Re-enter Socrates with a kneading-trough.*]

STREP. Where is this man who asks me for his money? Tell me, what is this?

PAS. What this is? a κάρδοπος.

STREP. And do you then ask me for your money, being such *an ignorant person?* I would not pay, not even an obolus, to any one who called the καρδόπη κάρδοπος.

PAS. Then won't you pay me?

[1] "Ernesti says ἔτι is redundant, Attically; Hermann translates it, *Pereas etiam præter impudentiam.* Not so; ἀπόλοιο ἔτι means, *pereas aliquando, mögest du noch einmal zu Schanden werden.*" *Fritzsche.* Comp. Soph. El. 471. Eur. Hel. 57. Æsch. Prom. 518.

[2] Cf. Plut. 1062. Pasias was, it seems, a corpulent man; therefore Strepsiades compares him to a wine-skin, which was usually rubbed with salt to keep the leather sweet.

"Gut ausgelauget gäb'er einen wackern Schlauch." *Droysen.*

STREP. Not, as far as I know.[1] Will you not then pack off as fast as possible from my door?

PAS. I will depart; and be assured of this, that I will make deposit against you, or may I live no longer!

STREP. Then you will lose it besides, in addition to your twelve *minæ*. And yet I do not wish you to suffer this, because you named the κάρδοπος foolishly. [*Exeunt Pasias and witness, and enter Amynias.*]

AMYN. Ah me! ah me![2]

STREP. Ha! whoever is this, who is lamenting? Surely it was not one of Carcinus' deities that spoke.[3]

AMYN. But why do you wish to know this, who[4] I am?— a miserable man.

STREP. Then follow your own path.[5]

AMYN. O harsh Fortune! O Fates, breaking the wheels of my horses! O Pallas, how you have destroyed me!

STREP. What evil, pray, has Tlepolemus ever done you?

AMYN. Do not jeer me, my friend; but order[6] your son to pay me the money which he received; especially as I have been unfortunate.

STREP. What money is this?

AMYN. That which he borrowed.

STREP. Then you were really unlucky,[7] as I think.

AMYN. By the gods, I fell while driving my horses.

STREP. Why, pray, do you talk nonsense, as if you had fallen from an ass?[8]

[1] "Not if I know it;
So bundle off directly from my door." *Walsh.*
Cf. Eccles. 350. Thesm. 34. Pax, 857. Vesp. 1288. Thuc. vi. 25. Krüger, Gr. Gr. § 55, 3, obs. 5. Hermann, Vig. n. 154, Append. p. 720.

[2] Vss. 1259, 1264, 1265, 1272, are quotations from the *Licymnius* of Xenocles, the son of Carcinus. "Euphronius (ap. Schol.) informs us that these verses are from the *Licymnius* of Xenocles, and that they were spoken by Alcmena, when Licymnius had perished through the fault of Tlepolemus." *Fritzsche.* Cf. Thesm. 169, 440. Vesp. 1501. Ran. 86.

[3] Comp. Pax, 1211. Lys. 354.

[4] See Krüger's Gr. Gr. § 51, 8. Other editions punctuate differently.

[5] "So gehe deines Wegs." *Droysen.*

[6] See note on Equit. 1017.

[7] Comp. Plut. 390, 1035.

[8] "He plays upon the ambiguity of the words; for if you write

AMYN. Do I talk nonsense, if I wish to recover my money?

STREP. You can't be in your senses yourself.

AMYN. Why, pray?

STREP. You appear to me to have had your brains shaken as it were.[1]

AMYN. And you *appear* to me, by Hermes, to be going to be summoned, if you will not pay me the money.[2]

STREP. Tell me now, whether do you think that Jupiter always rains fresh rain on each occasion, or that the sun draws from below the same water back again?

AMYN. I know not which; nor do I care.

STREP. How then is it just that you should recover your money, if you know nothing of meteorological matters?

AMYN. Well, if you are in want, pay me the interest of my money.

STREP. What sort of animal is this interest?[3]

AMYN. Most assuredly the money is always becoming more[4] and more every month and every day as the time slips away.

STREP. You say well. What then? Is it possible[5] that you consider the sea to be greater now than formerly?

PAS. No, by Jupiter, but equal: for it is not fitting that it should be greater.

STREP. And how then, you wretch,[6] does this become no way greater, though the rivers flow into it, while you seek to increase your money?—Will you not take yourself off from my house? Bring me the goad. [*Enter servant with a goad.*]

ἀπὸ νοῦ, it will be *from your senses.* ἀπ' ὄνου πεσών is said proverbially of an *unskilful* man, who cannot even sit an ass." *Bergler.*

[1] "Gleichsam ein Erdstoss, will mich bedünken, traf's Gehirn." *Droysen.*

[2] "He does not actually summon him, because he has no "bailiff" with him, and therefore the notice would not hold good in law." *Walsh.*

[3] "What sort of animal is this same interest?" *Walsh.*
"Was ist das für ein Geschöpf?" *Droysen.*

[4] "Nun, Lieber, dass mit jedem Monat, jedem Tag
Die Summe Geldes gross und immer grösser wird,
Je lang und längere Zeit verfliesst." *Droysen.*

Comp. note on vs. 1448.

[5] Comp. vs. 1345.

[6] "Oh thou miser!
That would'st stint the ocean, and yet cram
Thy swelling coffers till they overflow." *Cumberland.*

AMYN. I call[1] you to witness these things.

STREP. (*beating him*). Go! why do you delay? Won't you march, Mr. Blood-horse?

AMYN. Is not this[2] an insult, pray?

STREP. Will you move quickly? [*Pricks him behind with the goad.*] I'll lay on you, goading you behind, you outrigger? Do you fly? [*Amynias runs off.*] I thought I should stir you,[3] together with your wheels and your two-horse chariots. [*Exit Strepsiades.*]

CHO. What a thing it is to love evil courses! For this old man, having loved them, wishes to withhold the money which he borrowed. And he will certainly meet with something to-day,[4] which will perhaps cause this sophist to suddenly receive some misfortune, in return for the knaveries he has begun. For I think that he will presently find what has been long boiling up, that his[5] son is skilful to speak opinions opposed to justice, so as to overcome all with whomsoever he holds converse, even if he advance most villanous doctrines; and perhaps, perhaps *his father* will wish that he were even speechless.

STREP. (*running out of the house pursued by his son*). Hollo! Hollo! O neighbours and kinsfolk and fellow-tribesmen, defend me, by all means, who am being beaten! Ah me, unhappy man, for my head and jaw! Wretch! do you beat your father?

PHID. Yes, father.

STREP. You see him owning that he beats me.

PHID. Certainly.

STREP. O wretch, and parricide, and house-breaker!

[1] Comp. Ran. 528. Plut. 932.
[2] Comp. Ran. 21. Plut. 886. Soph. Col. 883.
[3] See on Ran. 268.
[4] "Doch zuverlässig diesen Tag
Macht sich noch ein Ungemach,
Das den Erzsophistennarrn
Sonder Harrn,
Für all' die abgeschwornen Schulden
Lässt die Strafe dulden.
Ich glaube das, wonach er strebt mit aller Kraft,
Er wird 's zu bald nur haben." *Droysen.*
[5] See Krüger, Gr. Gr. § 51, 2, obs. 4, and § 25, 1.

PHID. Say the same things of me again, and more. Do you know that I take pleasure in being much[1] abused?

STREP. You blackguard!

PHID. Sprinkle me with roses in abundance.

STREP. Do you beat your father?

PHID. And will prove, too, by Jupiter, that I beat you with justice.

STREP. O thou most rascally! Why, how can it be just to beat a father?

PHID. I will demonstrate it, and will overcome you in argument.

STREP. Will you overcome me in this?

PHID. Yea, by much and easily. But choose which of the two Causes you wish to speak.[2]

STREP. Of what two Causes?

PHID. The better, or the worse?

STREP. Marry, I did get you taught to speak against justice, by Jupiter, my friend, if you are going to persuade me of this, that it is just and honourable for a father to be beat by his sons![3]

PHID. I think I shall certainly persuade[4] you; so that, when you have heard, not even you yourself will say any thing against it.

STREP. Well now, I am willing to hear what you *have* to say.

CHO. It is your business, old man, to consider in what way you shall conquer the man; for, if he were not relying upon something, he would not be so licentious. But he is emboldened by something; the boldness of the man is evident. Now you ought to tell to the Chorus from what the contention first arose. And this you must do by all means.

[1] See note on Thesm. 351.

[2] "So choose which of the Causes you'll defend." *Walsh.* So also Droysen.
"Elige utrum ex duobus sermonibus me velis perorare." *Brunck.* If so, Aristophanes would have written βούλει λέγειν με.

[3] "You have learned the art with a vengeance, if this is the way you are going to apply it." *Felton.* "*Certe te docendum curavi, justitiæ repugnare, si demonstraturus es, justum esse patrem verberari.* The commentators are mistaken." *Fritzsche.* See Hermann Vig. n. 339.

[4] "That I'll do
By process clear and categorical,
That you shall fairly own yourself a convert
To a most wholesome cudgelling." *Cumberland.*

Strep. Well now, I will tell you from what we first began to rail at one another. After we had feasted, as you know, I first bade him take a lyre, and sing a song of Simonides,[1] "The Shearing of the Ram." But he immediately said it was old-fashioned to play on the lyre, and sing while drinking, like a woman grinding[2] parched barley.

Phid. For ought you not then immediately to be beaten and trampled on, bidding me sing, just as if you were entertaining cicadæ?

Strep. He expressed,[3] however, such opinions then too within, as he does now; and he asserted that Simonides was a bad poet. I bore it at first, with difficulty, indeed, yet nevertheless I *bore it*. And then I bade him at least take a myrtle-wreath[4] and recite to me some portion of Æschylus; and then he immediately said, "Shall I consider Æschylus the first among the poets, full of empty sound, unpolished, bombastic, using rugged words?" And hereupon you can't think how my heart panted. But, nevertheless, I restrained my passion, and said, "At least recite some passage of the more modern poets,[5] of whatever kind these clever things be." And he immediately sang a passage of Euripides,[6] how a brother, O averter of ill! debauched his uterine sister. And

[1] "O ye, who patiently explore
The wreck of Herculanean lore!
What rapture, could you seize
Some Theban fragment, or unroll
One precious, tender-hearted scroll
Of pure Simonides!" *Wordsworth.*

[2] "Women while grinding used to beguile their labours with a song; and they had a peculiar class of songs, called ἐπιμύλιοι ᾠδαί." *Brunck.* Plutarch has preserved one of these,—

Ἄλει, μύλα, ἄλει·
καὶ γὰρ Πιττακὸς ἀλεῖ,
μεγάλης Μιτυλήνης βασιλεύων.
Grind, mill, grind,
For Pittacus too is a grinder,
Of great Mitylene the king.

[3] "Dasselbe hat er drinnen, ganz dasselbe schon geäussert." *Droysen.*

[4] See Süvern, Clouds, p. 37, 38.

[5] "Was Neues nach dem Zeitgeschmack voll philosoph'scher Schule." *Droysen.*

[6] Alluding to the *Æolus* of Euripides, which turned upon the loves of Macareus and Canace. Ovid. Trist. ii. 384.

"*Nobilis est Canace fratris amore sui.*"

I bore it no longer, but immediately assailed him with many abusive reproaches. And then, after that, as was natural, we hurled word upon word. Then he springs upon me; and then he was wounding me, and beating me, and throttling me, and killing me.

PHID. Were you not therefore justly *beaten*, who do not praise Euripides, the wisest *of poets?*

STREP. He the wisest! O, what shall I call you? But I shall get beaten again.

PHID. Yes, by Jupiter, with justice.

STREP. Why, how with justice? Who, O shameless fellow, reared you, understanding all your wishes, when you lisped what you meant? If you [1] said bryn, I, understanding it, used to give you to drink. And when you asked for mamman, I used to come to you with bread. And you used no sooner to say [2] caccan, than I used to take and carry you out of doors, and hold you before me. But you now, throttling me who was bawling and crying out because I wanted to ease myself, had not the heart to carry me forth out of doors, you wretch; but I did it there, while I was being throttled.

CHO. I fancy the hearts of the youths are panting *to hear* what he will say.[3] For if, after having done such things, he shall persuade him by speaking, I would not take the hide of the old folks, even at the price of a chick-pea.[4] It is thy business, thou author and upheaver of new words, to seek some means of persuasion, so that you shall seem to speak justly.

PHID. How pleasant it is to be acquainted with new and clever things, and to be able to despise the established laws! For I, when I applied my mind to horsemanship alone, used not to be able to utter three words before I made a mistake; but now, since he himself has made me cease from these pursuits, and I am acquainted with subtle thoughts, and arguments, and speculations, I think I shall demonstrate that it is just to chastise one's father.

[1] "Here γέ may be expressed in Latin by *certe*. δὲ, in vs. 1383, corresponds to the μὲν in vs. 1382. Cf. vs. 1171." *Hermann.*

[2] For this remarkable construction, see Krüger's Gr. Gr. § 56, 5, obs. 5.

[3] For similar examples of conciseness, see vs. 1084, 1447. Eccles. 207. Ach. 748. Ran. 780, 873, 939. Thuc. viii. 50.

[4] "So geben wir für solches alten Kauzen Fell
Keinen Pfifferling weiter." *Droysen.*

Strep. Ride then, by Jupiter; since it is better for me to keep a team of four horses,[1] than to be killed with beating.

Phid. I will pass over to that part of my discourse where you interrupted me; and first I will ask you this: Did you beat me when I was a boy?

Strep. I did, through good will and concern for you.

Phid. Pray tell me, is it not just that I also should be well inclined towards you in the same way, and beat you, since this[2] is to be well inclined—to give a beating? For why ought your body to be exempt from blows, and mine not? *And yet I too was born free. The boys*[3] *weep, and do you* not think it right that a father should weep? You will say that it is ordained by law that this should be the lot of boys. But I would reply, that old men are boys twice over, and that it is the more reasonable that the old should weep than the young, inasmuch as it is less just that they should err.

Strep. It is no where ordained by law that a father should suffer this.

Phid. Was it not then[4] a man like you and me, who first proposed this law, and by speaking persuaded the ancients? Why then is it less lawful for me also in turn to propose henceforth a new law for the sons, that they should beat their fathers in turn? But as many blows[5] as we received before the law was made, we remit; and we concede to them our having been well thrashed without return. Observe the cocks and these other animals, how they punish their fathers; and yet, in what do they differ from us, except that they do not write decrees?

[1] See Süvern, Clouds, p. 43.

[2] See note vs. 380, and on Thesm. 520.

[3] A parody on vs. 691 of the *Alcestis* of Euripides. Cf. Hec. 1225, and Arist. Thesm. 124. Lys. 763. Ach. 553.

[4] "Was not the author of this law,
Like you and me, a man, sir?
And did he not persuade and draw
The rest to adopt his plan, sir?
Then have not I, too, I would learn,
A right to be the author
Of a new law, that in return
The son should beat the father?" *Walsh.*

[5] "Was Hiebe wir vorweg empfahn, eh' dies Gesetz gegeben,
Quittiren wir und schenken 's euch als Schulden, die verjährten."
Droysen.

STREP. Why then, since you imitate[1] the cocks in all things, do you not both eat dung and sleep on a perch?

PHID. It is not the same thing, my friend; nor would it appear so to Socrates.

STREP. Therefore do not beat me; otherwise you will one day blame yourself.

PHID. Why, how?

STREP. Since I am justly entitled to chastise you; and you *to chastise* your son, if you should have one.

PHID. But if I should not have one, I shall have wept for nothing, and you will die laughing at me.

STREP. To me indeed, O comrades, he seems to speak justly; and I think we ought to concede to them what is fitting. For it is proper that we should weep, if we do not act justly.

PHID. Consider still another maxim.

STREP. *No;* for I shall perish *if I do.*

PHID. And yet[2] perhaps you will not be vexed at suffering what you now suffer.

STREP. How, pray? for inform me what good you will do me by this.

PHID. I will beat my mother, just as I have you.

STREP. What do you say? what do you say? This other, again, is a greater wickedness.

PHID. But what if, having the worst Cause, I shall conquer you in arguing, *proving* that it is right to beat one's mother?

[1] "If you are thus for pecking at your father
Like a young fighting-cock, why don't you peck
Your dinner from the dung-hill, and at night
Roost on a perch?" *Cumberland.*

[2] "The young ruffian seems to speak ironically and covertly:—'And yet the γνώμη, which I am now about to propose for your consideration, is of such a nature, that, upon hearing it, all your late and present feelings and sufferings will go for nothing;'—implying, that they will be succeeded by feelings so much more painful, that the former will, comparatively, vanish from his mind. Strepsiades, catching only at the open, and not at the covert sense, naturally expresses himself as impatient for any information which is to be of benefit to him in his present condition." *Mitch.*

"STREP. Nun geht's mir an den Kragen.
PHID. Vieleicht zum Troste wird's ihm sein, für das, was er erfahren." *Droysen.*

Strep. Most assuredly, if you do this, nothing will hinder you from casting[1] yourself and your Worse Cause into the pit along with Socrates.—These evils have I suffered through you, O Clouds, having intrusted all my affairs to you.

Cho. Nay, rather, you are yourself the cause of these things, having turned yourself to wicked courses.

Strep. Why, pray, did you not tell me this then, but excited with hopes a rustic and aged man?

Cho. We always do this to him whom we perceive to be a lover of wicked courses, until we precipitate him into misfortune, so that he may learn to fear the gods.

Strep. Ah me! it is severe,[2] O Clouds! but it is just; for I ought not to have withheld the money which I borrowed.—Now, therefore, come with me, my dearest son, that you may destroy the blackguard Chærephon and Socrates, who deceived you and me.

Phid. I will not injure my teachers.

Strep. Yes, yes, reverence Paternal Jove.[3]

Phid. "Paternal Jove," quoth'a! How antiquated you are! Why, is there any Jove?

Strep. There is.

Phid. There is not, no; for Vortex reigns, having expelled Jupiter.

Strep. He has not expelled him; but I fancied this, on account of this Vortex here. Ah me, unhappy man! when I even took you who are of earthenware for a god.[4]

[1] "*ἐμβαλεῖν ἐς τὸ βάραθρον*. Eqq. 1356, *ἄρας μετέωρον ἐς τὸ βάραθρον ἐμβαλῶ*. Vid. ad Plut. 431. It means *to destruction*." *Berg.*

"If you should make so fine a hit,
You have my full consent to throw
Your carcase down the Felon's Pit;—
Where else could you expect to go?
And carry with you, if you please,
The Weaker Cause, and Socrates." *Walsh.*

τί δ' ἄλλο γε=certissime. Cf. vs. 1287.

[2] "Ei Wetter! ärgerlich ist 's, ihr Wolken, doch gerecht." *Droysen.*

[3] "Evidently a line from some tragedy or other. The Athenians worshipped a Paternal Apollo, but not a Paternal Jove, because Apollo was fabled to have been the father of the Ionian race. Other tribes, supposed to have been descended from Jove, worshipped a Paternal Jove, but not a Paternal Apollo." *Walsh.*

[4] Vs. 1474 is in Dindorf's ed. bracketed as spurious. Shakspeare, Tempest, act v. sc. 1.

Phid. Here rave and babble to yourself.[1] [*Exit Phidippides.*]

Strep. Ah me, what madness![2] How mad, then, I was, when I ejected the gods on account of Socrates! But, O dear Hermes, by no means be wroth with me, nor destroy me; but pardon me, since I have gone crazy through prating. And become my adviser, whether I shall bring an action and prosecute them, or whatever you think.[3]—You advise me rightly, not permitting me to get up a law-suit, but as soon as possible to set fire to the house of the prating fellows. Come hither, come hither, Xanthias! Come forth with a ladder and with a mattock, and then mount upon the thinking-shop, and dig down the roof, if you love your master, until you tumble the house upon them. [*Xanthias mounts upon the roof.*] But let some one bring me a lighted torch, and I'll make some of them this day suffer punishment, even if they be ever so much impostors.

1st Dis. (*from within*). Hollo! hollo![4]

Strep. It is your business, O torch, to send forth abundant flame. [*Mounts upon the roof.*]

1st Dis. What are you doing, fellow?

Strep. What I am doing? why, what else, than chopping[5] logic with the beams of your house. [*Sets the house on fire.*]

2nd Dis. (*from within*). Ah me! who is setting fire to our house?

Strep. That man, whose cloak you have taken.

3rd Dis. (*from within*). You will destroy us! you will destroy us!

Strep. For I also wish this very thing; unless my mattock deceive my hopes, or I should somehow fall first and break my neck.

"What a thrice-double ass
Was I, to take this drunkard for a god,
And worship this dull fool."

"The old man here points to an ill-made, round earthen vase, which stood in front of Socrates' house; such as were probably set outside in the country, instead of the city Hermæ." *Wolf.*

[1] "Stop here, and rave and drivel to yourself." *Walsh.*

[2] For the omission of the article, see note on Lys. 967.

[3] "Oder was dir beliebt." *Droysen.*

[4] See Süvern, Clouds, p. 113.

[5] "Was anders als
Ich nehm' an eurem Hause die Dachdialektik vor." *Droysen.*

SOC. (*from within*). Hollo you! what are you doing, pray, you fellow on the roof?

STREP. I am walking on air, and speculating about the sun.

SOC. Ah me, unhappy![1] I shall be suffocated, wretched man!

CHÆR. And I, miserable man, shall be burnt to death!

STREPS. For what has come into your heads that you acted insolently towards the gods, and pried into the seat of the moon? Chase, pelt, smite them, for many reasons, but especially because you know that they offended against the gods! [*The thinking-shop is burned down.*]

CHO. Lead the way out; for we have sufficiently acted as chorus for to-day.[2] [*Exeunt omnes.*]

[1] See Süvern, Clouds, p. 108.

[2] "Lead out, and conclude the redoubtable play;
We have chanted and caper'd enough for to-day." *Walsh.*
See Hermann, Vig. App. p. 710.

END OF THE CLOUDS.

THE WASPS.

DRAMATIS PERSONÆ.

SOSIAS, } Two Slaves of Philocleon.
XANTHIAS, }
PHILOCLEON, an Athenian Dicast.
BDELYCLEON, his Son.
CHORUS, Athenian Dicasts habited as Wasps.
FLUTE-GIRL (χρυσομηλολόνθιον, vs. 1341).
BAKING-WOMAN.
DOGS, Plaintiff and Defendant.
PLAINTIFF.
BOYS (dressed as crabs).
SLAVE (attending the Chorus).
CHÆREPHON (as a mute).

The SCENE lies at Athens, in the house of Philocleon.

THE ARGUMENT.

For the date and other particulars relative to the performance of this Comedy I give the words of Clinton, in the Fast. Hell. p. 69, 2nd edit.

"Aristophanis Σφῆκες. Arg. Vesp. ἐδιδάχθη ἐπὶ ἄρχοντος Ἀμυνίου (*sic*) διὰ Φιλωνίδου—εἰς Λήναια. (Anthesterion, or Feb. B. C. 422, Ol. iii. 89,) καὶ ἐνίκα πρῶτος Φιλωνίδης [δεύτερος] . . . . . . Προάγωνι· Λεύκων Πρέσβεσι τρίτος (*sic legendum e cod. Rav.*). Ed. Ald. et Kuster. Φιλωνίδης προάγων. Γλαύκων πρέσβεσι, τρίτος. Cod. Brunckii, Φιλωνίδης . . . . προάγων. Γλευκεῖς Πρεσβεῖς τρεῖς . . . . Cod. Ravenn. Φιλωνίδης προάγωνι Λευκῶν πρέσβεσι Γ. The name of *Leucon* was corrupted, because the first letter of Προάγωνι adhered to the following word, ΠΡΟΑΓΩΝΙΛΕΥΚΩΝ; hence the corruption of the word into ΓΛΕΥΚΩΝ and ΓΛΑΥΚΩΝ. *Leucon*, the comic poet, is acknowledged by various testimonies: Athen. viii. p. 343, c. Phot. Lex. v. Τίβιοι. Hesych. v. Παάπις·—and flourished in these times.—Vide Suid. Λεύκων. Philonides, therefore, obtained the prize with the Σφῆκες of Aristophanes; as he obtained the first with the Βάτραχοι (Φιλωνίδης ἐπεγράφη καὶ ἐνίκα) in B. C. 405, Ol. iv. 93."

In The Wasps, as in the two preceding Comedies, a knowledge of the jurisprudence of Athens is absolutely necessary and indispensable. This Drama is a satire on that litigious spirit so prevalent in every rank at the time of its representation. The plot is soon told. Philocleon (i. e. a partisan of Cleon) is represented as a bigoted devotee to that malady most incident to his countrymen. Bdelycleon, his son, (i. e. an opposer of Cleon,) endeavours to persuade him, by every means in his power, to change his present mode of life for one of a more noble cast. Every thing fails. At last, he proposes to convert his own house into a court of justice, and to remunerate Philocleon for his absence from the public suits. This succeeds, and the theft of a Sicilian cheese, by a house dog, soon gives the old gentleman a means of exercising his old craft as dicast. By an inadvertency he acquits the defendant—ἀπατηθεὶς ἄκων τὴν ἀποδικάζουσαν φέρει ψῆφον. The Parabasis follows. Afterwards Philocleon is brought forward in a different point of view, to use Mr. Mitchell's words, as, "The dicast turned gentleman;" or, as the Greek has it, ὁ δὲ γέρων πρὸς αὐλὸν καὶ ὄρχησιν τρέπεται, καὶ γελωτοποιεῖ τὸ δρᾶμα. "The *Wasps* is, in my opinion, the feeblest of Aristophanes' plays. The subject is too limited, the folly it ridicules appears a disease of too singular a description, without a sufficient universality of application, and the action is too much drawn out. The poet himself speaks this time in very modest language of his means of entertainment, and does not even promise us immoderate laughter." *Schlegel.*

THE WASPS.

[SCENE—*the front of Bdelycleon's house.*]

SOSIAS, XANTHIAS.

SOS. You there, what ails you, O wretched Xanthias?

XAN. I am learning to get rid of the nocturnal watch.[1]

SOS. Then you owe your ribs a great mischief. Do you know[2] what a monster we are guarding?

XAN. I know; but I am desirous of sleeping without cares[3] for a short while.

SOS. Do you run the risk, at any rate;[4] since some sweet drowsiness is poured over my own pupils too.

XAN. What, are you mad,[5] pray? or are you frenzied?

SOS. No; but a species of Sabazian sleep possesses me.

XAN. You then worship the same Sabazius[6] with me; for just now a nodding slumber upon my eyelids, like some Persian, has invaded me. And in truth I saw just now a wondrous vision.[7]

[1] See Lidd. Lex. in voc. *καταλύω*.

[2] In Brunck *οἶσθας*, which is sometimes used in the Attic poets. See Pierson ad Moerid. p. 283. Cf. Jelf, § 735, 2.

[3] Gr. *ἀπομερμηρίσαι*. Vide Eur. (ut aiunt) Rhes. vs. 550.

[4] *δ' οὖν, at any rate.* See Krüger's Gr. Gr. § 69, 52, obs. 2, and note on Thesm. 612.

[5] Arist. Fragm. 178, *ἀλλ' ἦ παραφρονεῖς*; Soph. Electr. 879, *ἀλλ' ἦ μέμηνας*; Cf. Æsch. Choeph. 762. Elmsley on Heracl. 426.

[6] Sabazius is the Phrygian name for Bacchus. The root of it is said to be "*Sebs*," a Persian word, which signifies "*omnia viriditate induens.*" Mount Dindymis was the fertile nurse of the superstitious rites which deluged Greece and Italy. For the dative after *ὁ αὐτὸς*, see Jelf, § 594, 2. Cf. Eq. 510. Ran. 1158.

[7] See Krüger, Gr. Gr. § 20.

Sos. And I too, verily, such a one as I never *beheld* before. But do you tell *yours* first.

Xan. Methought an eagle, very large, flew down into the forum, and snatched up in its talons a shield covered with brass, and bore it aloft towards heaven. And then *methought* Cleonymus[1] had thrown it away.

Sos. Cleonymus, then, differs in no wise from a riddle.[2] "How, pray," some one will say to his drinking companions, "*happens it* that the same beast on the earth, and in heaven, and in the sea, threw away his shield?"

Xan. Ah me! What evil then will happen to me, who have[3] seen such a vision?

Sos. Do not be concerned, for nothing strange will happen; no, by the gods.[4]

Xan. Yet, in truth, a man who has cast away his arms, is a strange thing. Come, tell yours, in return.

Sos. Why, it is important; for it relates to the whole of the hull[5] of the state.

Xan. Then tell me quickly the keel of the matter.

Sos. About my first sleep, some sheep[6] sitting together with staffs and cloaks, appeared to me to be holding an assembly in the Pnyx. And then, methought a whale, a receiveress-general,[7] having the voice of a bloated sow, made a speech to these sheep.

Xan. Faugh!

Sos. What's the matter?

[1] Cleonymus frequently falls under the lash of comic satire. Vide Nub. v. 352, Κλεώνυμον τὸν ῥιψασπιν. Pac. 446—673.

[2] Vide Athen. lib. x. 448, C.

[3] Similar to this is Falstaff's alarm, Merry Wives of Windsor:

"They are the fairies: he, that speaks to them, shall die:
I'll wink and couch: no man their works must eye."

Act v. sc. 5.

[4] See Krüger's Gr. Gr. § 69, 34.

[5] A hit at the tragedians, who were very fond of naval metaphors. See Soph. Ant. 711. Eur. Med. 522. Orest. 705. Arist. Eq. 760.

[6] Aristophanes often derides what he calls the *sheepishness* of the Athenians. The βακτήριον and τριβώνιον were badges of the Dicast's office.

[7] An allusion to Cleon's rapacity in receiving bribes from all quarters, natives as well as foreigners.

XAN. Stop, stop, don't tell any more: your vision stinks[1] most abominably of rotten hide.

Sos. Then the accursed whale with a pair of scales was weighing bull's fat.[2]

XAN. Ah me, wretched man! He wishes to create divisions amongst our people.

Sos. And methought Theorus sat near it, on the ground, with the head of a raven. And then Alcibiades lisped and said to me, "Do you see? Theorus has the head of a flatterer."[3]

XAN. Rightly did Alcibiades lisp this.

Sos. Is not that strange,[4] then—Theorus becoming a raven?

XAN. By no means, but most proper.

Sos. How?

XAN. How? Being a man, he then suddenly became a raven. Is not this, therefore, clear to conjecture, that he will be raised aloft from us, and go to the ravens?

Sos. Shall I not then give two obols and hire a person, who interprets dreams so cleverly?

XAN. Come now, let me declare[5] the argument to the audience; first having premised to them some few matters as follows,[6]—to expect nothing very great from us, nor yet, on the other hand, jokes stolen from Megara.[7] For we have neither two slaves throwing about nuts from a basket amongst the spectators, nor a Hercules defrauded of his dinner, nor yet is Euripides again treated with insult; nor if Cleon even has be-

[1] Vide Equit. vs. 887, *αἰβοῖ·*
οὐκ ἐς κόρακας ἀποφθερεῖ, βύρσης κάκιστον ὄζων;

[2] There is a play on *δημὸς*, *fat*, and *δῆμος*, *people*.

[3] ὀλᾷς (ὁρᾷς) Θέωλος (Θέωρος) κόλακος (κόρακος), for an Athenian lisper would substitute λ for ρ. See Plutarch, Alcib. c. i. Süvern, Clouds, p. 47. Mitchell compares,—

Ῥῶ καὶ λάμβδα μόνον κόρακας κολάκων διορίζει.
Λοιπὸν ταὐτὸ κόραξ βωμολόχος τε κόλαξ.
Τοὔνεκά μοι, βέλτιστε, τόδε ζῶον πεφύλαξο,
Εἰδὼς καὶ ζώντων τοὺς κόλακας κόρακας.
Brunck's Anal. ii. 413.

[4] For the construction, cf. Nub. 381.

[5] Vide Elmsl. ad Heraclid. vs. 559; and Krüger's Gr. Gr. § 54, 2, obs. 1. Cf. note on Lys. 864.

[6] Vide Dawes, Miscell. Crit., ed. Kidd, pp. 550—554.

[7] Susarion was of Megara. Vide Bentley's Diss. upon Phalaris, pp. 202—211; Aristot. Ethic. lib. iv. 2.

come conspicuous on account of his good fortune, will we again make mincemeat of the same person. We have a little tale with a moral in it, than you yourselves not more clever,[1] but wiser than vulgar comedy. For we have a master there asleep above, the mighty one, he in the highest floor. He commanded us two to keep guard over his father, having confined him within, in order that he may not go forth out of doors. For his father is indisposed with a strange disease, which no one could ever hit upon or conjecture, unless he were to hear it from us. For guess! Amynias here, the son of Pronapus, says he is a lover of dice; but he says nothing to the purpose.

Sos. By Jove, he judges of the disease from his own case.

Xan. No; yet "love" is the beginning of the evil. This Sosias here says to Dercylus that he is a lover of wine.

Sos. By no means; for this is a gentleman's disease.[2]

Xan. Nicostratus, of Scambonis, on the other hand, says that he is fond of sacrificing or fond of hospitality.

Sos. By the Dog,[3] Nicostratus, not fond of hospitality, since Philoxenus is a blackguard.

Xan. You talk nonsense to no purpose, for you will not find it out. If you are truly desirous to know, be silent now; for I will now declare the disease of our master. He is fond of the Heliæa, as never man was; and he loves this acting the dicast, and groans unless he sit upon the first seat.[4] And during the night he sees not even a morsel of sleep. But in fact,[5] if he close his eyes, if it were but a little bit, nevertheless his thoughts

[1] "Not so finely spun, that men of your ability will not be able to comprehend it, and yet cleverer than one of our ordinary vulgar comedies." *Mitchell.* Cf. Aves, 537, 730.

[2] See Krüger's Gr. Gr. § 61, 7, obs. 2, who has fully explained and vindicated this idiom. He quotes from Plato *ἡ ἀρχη αὕτη τοῦ ξύμπαντος κακοῦ ἐγένετο*, *This was the commencement, &c.* Stallbaum has written (ad Plat. Apol. p. 18, A.) on this subject very ignorantly and dogmatically. Cf. Thuc. viii. 59, 90. Eur. Iph. Aul. 734. Ed. Hartung.

[3] Vide Athen. lib. ix. 370, b. Εὔπολις Βάπταις, "*Ναὶ μὰ τὴν κράμβην.*" *ἐδόκει δὲ Ἰωνικὸς εἶναι ὁ ὅρκος· καὶ οὐ παράδοξον εἰ κατὰ τῆς κράμβης τινὲς ὤμνυον, ὁπότε καὶ Ζήνων ὁ Κιτιεὺς ὁ τῆς στοᾶς κτίστωρ μιμούμενος τὸν κατὰ τῆς κυνὸς ὅρκον Σωκράτους, καὶ αὐτὸς ὤμνυε τὴν κάππαριν ὡς Ἔμποδός φησιν ἐν Ἀπομνημονεύμασιν.*

[4] See Ach. vs. 25.

[5] "*οὖν, in der That.*" Krüger.

flit thither during the night around the clepsydra. And through being accustomed[1] to hold the pebble, he gets up holding together his three fingers, as if offering frankincense at the New Moon. And, by Jove, if he should behold written any where on a door, "Pretty Demus,[2] son of Pyrilampes," he'd go and write close by the side of it, "Pretty Cemus."[3] And he said that the cock which used to crow at even, waked him late, having been prevailed upon, receiving money from those under account. And immediately after supper he bawls for his slippers; and then, having gone there very early, he sleeps first, sticking to the column like a limpet. And through moroseness awarding to all the long line,[4] he enters his house like a bee, or a bumble-bee, having wax stuffed under his nails. And having feared he might sometime want for pebbles, he keeps a shingle within, in order that he may be able to act the dicast. In[5] such sort does he rave: and being admonished, he always acts the dicast the more. Him, therefore, we are guarding, having shut him in with bars, that he may not get out; for his son is grieved at his distemper. And at first he appeased him with words, and tried to persuade him not to wear the cloak, and not to go forth out of doors; but he used not to obey. Next he washed him and cleansed him. But he did not much *heed it*. After this he purified him by Corybantic rites. But he rushed out together with the kettle-drum, and rushed into the New Court,[6] and began to judicate. But when now he did not profit aught by these ceremonies, he sailed over to Ægina. And then he seized him, and made him lie down by night in the temple[7] of Æsculapius: but he appeared at early dawn at the bar. From that time we no

[1] On this position, see Krüger's Gr. Gr. § 68, 5, obs. 1, and the passages there cited.

[2] The beauty of Demus, the son of Pyrilampes, stands recorded in the pages of Plato. See his Gorgias. For the custom of thus writing up the beauties of the day, or other incidents of public attraction, vide Acharn. vs. 144.

[3] This was properly *a funnel-shaped top to the voting urn*, through which the votes were dropt into the κάδος.

[4] See Krüger, Gr. Gr. § 43, 3, obs. 3.

[5] Adapted from the *Sthenobœa* of Euripides. The same words are found also in the *Electra* of Sophocles.

[6] One of the ten civil courts at Athens. It was situated in the forum.

[7] See the Plutus, vss. 411, 621, 636, 640. Suet. in Vit. Claud. c. xxv.

longer let him out. But he used to escape through the sewers and chimneys. And we stuffed up with rags every crevice there was, and made them fast. But he, like a jackdaw, used to hammer in pegs for himself into the wall, and then used to leap out. So we covered the whole hall with nets round about, and keep guard. Now the name of the old man is Philocleon, by Jove; but of his son here, Bdelycleon, having wanton and haughty manners.

BDELYCLEON. (*from within*). O Xanthias and Sosias, are you asleep?

XAN. Ah me!

SOS. What is the matter?

XAN. Bdelycleon is getting up. [*Enter Bdelycleon.*]

BDEL. Will not one[1] of you quickly run round hither? for my father has entered into the furnace, and is running about like a mouse, having crept in. But look about, that he may not escape through the hole of the kitchen-boiler. And do you press against the door.

SOS. Aye, Aye, master.[2] [*Sets his back against the door.*]

BDEL. King Neptune! why in the world, then, does the chimney rumble? Hollo you! who are you?

PHILOCLEON.

PHIL. I am smoke coming out.

BDEL. Smoke? Come, let me see of what wood you are.

PHIL. Of fig.[3]

BDEL. Aye, by Jove, which is the most pungent of smokes. But,—for you will not go in, where is the chimney-board? Go in again! [*Philocleon is driven in again.*] Come, let me[4] also lay a lump of wood on you. There now[5] seek some other

[1] An Attic crasis for ὁ ἕτερος. This must not be confounded with ἅτερος, *Doric* form of ἕτερος. See Piers. ad Mœr. p. 432.

[2] "His verbis significat servus se heri jussa exsequi. Pax, 275." *Brunck's Index.* Cf. note on Ach. 815; and see Eq. 111; Vesp. 1008. Krüger, Gr Gr. § 62, 3, obs. 5.

[3] Alluding to the word συκοφάντης. There is a similar play on words in the Plutus, vs. 946, where the Sycophant says—

ἐὰν δὲ σύζυγον λάβω τινὰ,
καὶ σύκινον, κ, τ. λ. See also Ach. 726, 916.

[4] See note on vs. 54.

[5] νῦν in Greek, as *nunc* in Latin, is frequently used with bitter irony. Vide Juv. Sat., "I *nunc*, et ventis vitam committe," &c.;

device. But I am wretched, as no other man *is*, who shall now be called the son of father [1] Capnius.

Sos. Push against the door; now press against it very vigorously, and like a man, for I am coming there. And take care of the lock and of the bar. Watch that he do not gnaw through the peg.

Phil. (*from within*). What are you going to do? Will you not let me out, O most abominable, to judicate, but shall Dracontides escape?

Bdel. Would you be vexed at this?

Phil. Yes, for the god at Delphi once upon a time responded to me, consulting him,[2] that I should then pine away, when any one shall have escaped me.

Bdel. O Apollo, averter of ill, what an oracle!

Phil. Come, I entreat you, let me out, lest I burst.

Bdel. Never, O Philocleon, by Neptune!

Phil. Then I will gnaw through your net with my teeth.

Bdel. But you have no teeth.

Phil. Ah me, miserable man! Would I could kill you! would I could! Give me a sword as quick as possible, or a tablet of assessment.[3]

Bdel. This man desires to do some great mischief.

Phil. No, by Jove, certainly not; but I wish to take and sell my ass together with his panniers, for it is the New Moon.[4]

Bdel. Pray, could not I then sell it as well?

Phil. Not as I could.

Bdel. No, by Jove, better. Come, bring forth the ass.

Xan. What a pretext he has put forward! how dissemblingly! that you might let him out.

Bdel. *Yes.* but he did not draw up *his hook* [5] in this way,

and again, "I *nunc*, et sævas, curre per Alpes," &c. See note on Thesm. 1001.

[1] "So Σταμνίον, Ran. 22, Στρούθιος, Av. 1077, and numerous other places, where an imaginary δῆμος grows out of the circumstances." *Mitch.* Cf. Eccles. 356. Ran. 427. Aves, 1126.

[2] Vide Elmsl. Præf. ad Œd. Tyr. p. viii.

[3] Relates to the Attic divisions of actions at law into τιμητοὶ and ἀτίμητοι.

[4] Vide Equit. vs. 43, οὗτος τῇ προτέρᾳ νουμηνίᾳ
ἐπρίατο δοῦλον.

[5] The proverb occurs in full, Thesmoph. 928,
αὕτη μὲν ἡ μήρινθος οὐδὲν ἔσπασεν.

for I perceived him contriving. I have a mind to go in and bring out the ass, that the old man may not even peep out again. [*Goes in and returns leading the ass.*] Ass, why do you weep? because you are to be sold[1] to-day? Walk quicker. Why do you groan, if you are not carrying any Ulysses?

XAN. But, by Jove, he is carrying some one here[2] below, who has crept under him.

BDEL. Of what sort? Let me see.

XAN. This here. [*Points to Philocleon, who is hidden under the ass's belly.*]

BDEL. What is[3] this? Pray, who in the world are you, fellow?

PHIL. Nobody, by Jove.

BDEL. You Nobody? Of what country?

PHIL. Of Ithaca; son of Runaway.[4]

BDEL. In no respect, by Jove, shall you go off with impunity, you Nobody! Draw him quickly from beneath. O most abominable! *See* where he's crept to! so that he seems to me most like the foal of a summons-witness.[5] [*Xanthias and Sosias drag him from under the ass.*]

PHIL. If you won't let me alone, we will do battle.

BDEL. About what, pray, will you fight with us?

PHIL. About the shade of an ass.

BDEL. You are a knave far advanced in artifice,[6] and reckless.

PHIL. I a knave? No, by Jove. You are not now aware that I am most excellent. But *you will know it*, perhaps, when you eat the paunch of an old Heliast.[7]

[1] The Attics use the form πεπράσομαι as a fut. pass.; not πραθήσομαι —

[2] Cf. vs. 205, *infra*. Pax, 840. Aves, 279, 287. Ran. 170.

[3] Comp. vs. 1509, *infra*. Aves, 859, 1030, 1495. Lys. 350, 445. Ran. 39, 1209. Plut. 1097. Fragm. 178. Schäfer on Theoc. xix. 8. Soph. Col. 1697.

[4] This is Elmsley's emendation, which has been admitted by Dindorf.

[5] "The text plays on the word κλητήρ, which signifies equally *a summons-witness* and *a packing-ass*." *Mitch.* Liddell (voc. κλητήρ) more correctly understands it as said παρὰ προσδοκίαν for *foal of an ass*.

[6] I have here adopted Mitchell's interpretation. Voss and Florentius Chretien follow the Scholiast, and make it = *far from art*, i. e. *rudis*.

[7] Philocleon understands πονηρὸς and ἄριστος of what is bad or good *to eat*. Accordingly, instead of *paunch of an ass*, he substitutes *paunch of a Heliast*, παρὰ προσδοκίαν.

BDEL. Push the ass and yourself into the house.

PHIL. O fellow-dicasts, and Cleon, assist me. [*Exit Philocleon with the ass.*]

BDEL. Bawl within, now the door has been shut. Do you shove many stones against the door, and thrust in the peg again into the bar, and put the great kneading-trough against the beam, and roll it quickly against it. [*Exit Bdelycleon.*]

SOS. (*scratching his head and looking towards the roof*). Ah me, wretched man! Whence in the world has the little clod fallen upon me?

XAN. Perhaps from above a mouse has cast it upon you from some quarter.

SOS. A mouse! No, by Jove, but some roof-haunting Heliast here, creeping from under the tiles.

XAN. (*spying Philocleon upon the roof*). Ah me, miserable! the man is becoming a sparrow: he will fly off. Where, where is the net? Shoo,[1] shoo! shoo, back again! [*Re-enter Bdelycleon: Philocleon retires again.*]

BDEL. By Jove, in truth it were better for me to keep guard over Scione,[2] instead of this my father.

SOS. Come now, since we have scared him away, and since it is not possible that he can ever give us the slip without our perceiving it, why don't we lie down[3] only a little bit?

BDEL. Nay, you wretch, his fellow-dicasts will come ere long, to summon this my father.

SOS. What do you say? Nay, it is now early dawn.[4]

BDEL. Yes, by Jove; for they have got up late to-day; since they always summon him at mid-night, with lamps *in their hands*, and humming dear old songs from Phrynichus' Phœnissæ,[5] with which they summon him.

[1] Imperative of σοῦμαι, used as an exclamation to scare away birds.

[2] In Pallene. Vide Cramer's Greece, vol. i. p. 248. It revolted in favour of Brasidas from Athens; was besieged and retaken by Cleon, when, by order of the Athenian people, all the men were put to death, and the women and children reduced to slavery; the town was then given to the Platæans who had survived the ruin of their own city. Thucyd. lib. v. 32. Compare a very similar line in Eccles. 145.

[3] Vide Elmsl. ad Heraclid. vs. 805. Harper's Powers of the Greek Tenses, p. 41. Krüger, Gr. Gr. § 53, 6, obs. 2. Cf. Lys. 181.

[4] From this, and many other passages, we find that Salmasius "de Linguâ Hellenisticâ," was under an error when he said this word did not occur in approved classic authors.

[5] See Bentley's Phal. p. 263

Sos. Therefore, if need requires, we will pelt them[1] at once with stones.

Bdel. Nay, you wretch, if any one irritate the race of old men, it is like to a wasps' nest; for they have also a very sharp sting in[2] their loins with which they sting; they buz and bounce and strike like sparks. [*Exit Bdelycleon.*]

Sos. Do not heed it. If I have stones, I will disperse a nest of many dicasts. [*Xanthias and Sosias lie down and fall asleep.*]

CHORUS.[3]

Cho. Proceed, advance vigorously. Comias, do you tarry? By Jove, you used not, however, *to do so* formerly; but you were as tough as a piece of dog's skin. But now Charinades is better than you at walking. Strymodorus[4] of Conthyle, best of fellow-dicasts, is Evergides any where here, or Chabes of Phlya? There is present what still remains, papæ! papæax! of that youth, when at Byzantium[5] we were fellow-soldiers keeping guard, both you and I. And then we two, while taking our rounds by night, stole, unobserved, the baker-woman's kneading-trough; and then split it up and cooked some pimpernel.[6] Come, let us hasten, my friends, since it will be now Laches'[7] turn; and they all say that he has a hive of money. Therefore Cleon our guardian ordered us yesterday to be there in good time with bitter anger for three[8] days against him,

[1] This line, and 1491, *infra*, are the only known passages where this form of the future occurs.

[2] See Krüger's Gr. Gr. § 68, 17, obs. 3.

[3] "Four and twenty persons here come upon the stage, preceded by a boy bearing a lantern. It is the Chorus of the piece. A mask made to resemble a wasp's head and mouth, a waist contracted into the narrowest possible point, and a sheath, from which a sting could be emitted, sheathed, erected, or lowered at will, apprize the spectators what their dramatic character is to be." *Mitch.*

[4] For Conthyle, vide Cram. Greece, vol. ii. 412; for Phlya, ii. 396.

[5] Vide Thucyd. lib. i. 94.

[6] "The relics of that youth, which in Byzantium
Erst signalized itself, when thou and I,
Prowling by night, stole from the baker's wife
Her mortar, cleft, and cook'd our potherbs with it."
Wheelwright.

[7] For his military services, see Thuc. iii. 86, 90, 103, 115. He was accused of peculation and bribery. See vs. 895, *infra*.

[8] In allusion to the proclamation before an expedition. Vide

to punish[1] him for his misdeeds. Come, let us hasten, O companions in age, before it be day. Let us proceed, and at the same time let us look about with the lamp on every side, lest perchance some one in our way privily do us some mischief.

BOY..

BOY. Father, father, beware of this mud here.

CHO. Take you then a chip from the ground, and trim the lamp.

BOY. No; but methinks I'll trim it with this.

CHO. What has come into your head, pray, that you push up the wick with your finger, and that too when the oil is getting scarce, you dolt? for it gives you no uneasiness when one is obliged to buy it at a high price.

BOY. If, by Jove, you shall admonish us again with your knuckles, we will extinguish the lamps, and go away home by ourselves; and then, perhaps, in the dark, deprived of this, you will stir up the mud as you walk, like a snipe.[2]

CHO. Assuredly[3] I punish even others greater than you. But this here, as I tread on it, seems to be mud; and it is certainly inevitable that the god rain within four days at the utmost. At any rate there are these here funguses[4] upon the lamps; and he is wont, when this is the case, to rain most of all. And whatever fruits are not early have need

Acharn. 197; Pac. 312, 716. It is said *παρὰ προσδοκίαν* for *ἡμερῶν τριῶν σῖτον.*

[1] This is Porson's emendation adopted by Dindorf. It is a contraction of *κολασομένους*. See Krüger, Gr. Gr. p. 169, and § 31, 3, obs. 9. The old reading would be pres. part. mid. of *κολούω*. For *ὧν ἠδίκησεν*, see note on Nub. 589.

[2] Vide Athen. lib. ix. 388, F. *Ἀλέξανδρος δ' ὁ Μύνδιός φησιν ὅτι μικρῷ μὲν μείζων ἐστὶ πέρδικος, ὅλος δὲ κατάγραφος τὰ περὶ τὸ νῶτον, κεραμεοῦς τὴν χρόαν, ὑποπυῤῥίζων μᾶλλον.* A few lines below we find it a granivorous (*σπερμολόγος*) bird. From lib. xiv. 652, C. we find it was a great delicacy:

κοὐδὲν ἦν τούτων ὅλως
πρὸς ἀτταγῆνα συμβαλεῖν τῶν βρωμάτων.

[3] See Krüger, Gr. Gr. § 69, 28, obs. 1.

[4] Vide Virg. Georg. i. 393,

"Nec nocturna quidem carpentes pensa puellæ
Nescivêre hyemem: testâ cum ardente viderent
Scintillare oleum, et *putres* concrescere *fungos*."

that there should be rain, and that the north wind blow upon them. What is the matter, then, with our fellow-dicast in this house, that he does not come forward hither to our company? Assuredly he used not to be a laggard formerly,[1] but used to lead the way in front of us, singing *the songs* of Phrynichus; for the man is fond of singing. Come, I vote[2] we stand here, my friends, and call him out by singing, if by any means, having heard my song, he should creep out of doors under the influence of pleasure. Why in the world, then, does the old man not show himself to us before the doors, nor answer? Has he lost his slippers, or some where in the dark hit his toe against any thing; and then has his ancle become inflamed, being an old man? And perhaps he may have a swelling in his groin. Assuredly he used to be far the fiercest of our company, and alone used not to be persuaded; but whenever any one supplicated him, he used to bend his head down in this way and say, "You are boiling a stone." And perhaps on account of the fellow of yesterday, who escaped us by deceit by affirming, "That he was a friend of the Athenians, and was the first who gave information[3] of the affairs at Samos,"—on this account having been grieved, he then perhaps lies sick[4] of a fever. For the man is just that sort of a person. Come, my good sir, get up, nor thus torment yourself, nor be angry; for a wealthy[5] individual of those who betrayed our interests in Thrace has come; whom *take care* that you disgrace and make an end of. Lead on, my boy, lead on.

Boy. Will you be willing, therefore, to grant me a favour, father, if I ask any thing of you?

Cho. Certainly, my little boy. Tell me what pretty thing you wish me to buy. I suppose you will doubtless say dice, my boy.

[1] See Krüger's Gr. Gr. § 50, 1, obs. 19.

[2] Cf. vs. 1120, *infra*. Aves, 337. Equit. 654, 1311. Thesm. 428. Ran. 687, 1220.

[3] *ἦν—κατείποι*. Vide Heindorf ad Plat. Phæd. § 12. The person supposed to be alluded to here is Carystion. See Thuc. i. 115, 116, 117.

[4] *κεῖται*, i. e. cubat; Teutonicè "*er ist bettlägerig*." Vide Hor. Sat. I. ix. 18, "Trans Tiberim longè *cubat* is, propè Cæsaris hortos." lib. II. iii. 295; Epist. II. iii. 68; Blomf. ad Callim. in Lav. v. 82.

[5] Cf. Eq. 1139. Pax, 639.

Boy. No, by Jove, but dried figs,[1] my dear little papa, for they are sweeter.

Cho. I would not, by Jove, if you were even to hang!

Boy. Then, by Jove, I will not conduct you any longer.

Cho. For from this small pay I with two others am obliged to get my barley-meal, and wood, and provision:[2] while you ask me for figs!

Boy. Come now, father, if the Archon should not hold his court of justice to-day, whence shall we buy a breakfast? Are you able to mention any good hope for us two, or "Helle's sacred strait?"[3]

Cho. Apapæ! alas! apapæ! alas! by Jove, I do not know whence we shall have a dinner.

Boy. "Why then,[4] wretched mother, did you bring me forth, in order that you may give me troubles to feed upon?"

Cho. "I wore thee, then, a useless ornament,[5] my little wallet."

Boy. Alas! alas! "It is our fortune to groan."[6]

Phil. (*peeping out*). My friends, I have been pining away this long while, as I listened to you through the crevice. But indeed I am not able any longer to sing. What shall I do? I am guarded by these; for I have been wishing this long while to go with you to the balloting urns and work

[1] See note on vs. 145.

[2] "Every thing eaten, with the exception of what was prepared from corn, was originally comprehended under the name of *opson*. Plato expressly comprises under it salt, olives, cheese, onions, cabbage, figs, myrtle-berries, walnuts, and pulse; and it is evident that *roots, such as radishes, turnips, &c., and all preparations of meat* and fish, were also included. But by degrees the usage of this word was changed, so that at length it signified only *fish*, the favourite food of the Athenian epicures." *Böckh.*

[3] According to the Scholiast, from Pindar. The former part is a parody upon Soph. Ant. vs. 2. Compare also El. 958.

[4] This and the three following verses, according to the Scholiast, are from the *Theseus* of Euripides. They are supposed to be spoken by one of the boys about to be devoured by the Minotaur.

[5] *ἀνόνητον ἄγαλμ' οἴκοισι τεκών*, Eur. *Theseus*, Fragm. iii. Cf. also Hec. 766.

[6] Adapted from Sophocles: see Col. 1672. Aj. 982. El. 959. "Although as a comic poet, Aristophanes is, generally speaking, in the relation of a parodist to the tragedians, yet he never attacks Sophocles." *Schlegel.* This dictum may be justly questioned. See vss. 111, 306, 335, 1297; Equit. 1234, 1249; Aves, 100, 1337; Eccles. 563.

some evil. O Zeus, Zeus, thunder greatly, and either suddenly make me smoke,[1] or Proxenides,[2] or the son of Sellus, this false tree-vine. Have the heart,[3] O king, to grant me this favour, having pitied my sufferings; or with a red-hot thunderbolt quickly reduce me to ashes; and then take me up and blow me away and cast me into hot pickle; or make me, pray, the stone, upon which they count the shells.[4]

Cho. Why, who is he that confines you thus,[5] and shuts the doors? Tell us, for you will speak to well-inclined persons.[6]

Phil. My son; but do not bawl, for he is sleeping here in the front *of the house*. Lower the tone of your voice.

Cho. As a pretext for what, O foolish fellow, does he wish to treat you thus?[7]

Phil. He suffers me not, my friends, to act the dicast, nor to do any ill, but he is ready to feast me. But I am not willing.

Cho. Has the wretch, the haranguing Cleon,[8] dared to utter this? For this man would never have dared to say this, if he were not a conspirator. But in consequence of this,[9] it is

[1] Vide Æschyl. Suppl. vs. 759, ed. Scholef.

"μέλας γενοίμαν κάπνος
νέφεσσι γειτονῶν Διός,
τὸ πᾶν δ' ἄφαντος."

Καπνὸς was a nickname for Theogenes. See Av. 822, 1127.

[2] Proxenides is mentioned in The Birds, vs. 1126, and dignified by the epithet ὁ Κομπασεύς. Sellus occurs in this play, vs. 1242, Αἰσχίνης ὁ Σέλλου.

[3] Vide Monk ad Alc. vs. 287.

[4] The χοιρίνη was *a small sea muscle*. Perhaps *the porcelain shell*. It was occasionally used by Athenian dicasts in voting, instead of the regular ψῆφοι.

[5] "Qui te *sic* cohibet." *Brunck*. Mitchell mistranslates it.

[6] See note on Lys. 993. The verse is a quotation from the *Electra* of Sophocles.

[7] "Π. = ἐπισχεσία, *a pretext, excuse*, τοῦ δ' ἔφεξιν; = τίνος χάριν; Ar. Vesp. 338." *Liddell, Lex.*

[8] There is considerable difficulty in this epithet. It would be well if it could be understood to mean, "aping the powerful eloquence of our Cleon." See Mitchell's note. For χανεῖν, see Lob. ad Aj. 1227. The next line is omitted in Dindorf's 3rd edition; as also 389, *supra*.

[9] "ἐκ τούτων = *in consequence of this, on these grounds, for these reasons:* also synonymous with μετὰ ταῦτα. On the contrary, ἐκ τούτου = *hereupon, therefore.*" *Krüger.*

time for you to seek some new device, which will cause you to come down hither, without the knowledge of this man here.

PHIL. What then can it be? Do ye seek it, since I would make every exertion; so much do I long to make a circuit of the tablets[1] with the shell.

CHO. Is there, pray, a crevice which you might be able to dig through from within, and then to escape, disguised in rags,[2] like the very prudent Ulysses?

PHIL. All parts have been secured, and there is not a bit of a crevice,[3] not even for a pismire to creep through. You must seek something else; but a cheese[4] it is not possible to become.

CHO. Do you remember, pray, once upon a time, when you, being on service, stole the spits and let yourself down by the wall, when Naxos[5] was taken.

PHIL. I know, but what of this?[6] for this is in no wise similar to that: for I was young, and was able to steal, and was master[7] of my own actions, and no one kept watch over me, but I was permitted to fly without fear. But now hoplites with arms, drawn up in the passages, are on the lookout, while two of them[8] at the doors with spits *in their hands*, watch me like a weasel that has stolen some meat.

CHO. But even now devise a plan as quick as possible, for it is morning, my little bee.

PHIL. Therefore it is best for me to gnaw through the nét. But may Dictynna pardon me for the net.

CHO. These acts are in character with[9] a man, who is hastening to safety. Come, lay your jaw to it.

[1] See Liddell's Lex. voc. *σανίς*.

[2] In derision of Eur. Hec. 240.

[3] Cf. Pax, 180, 1244.

[4] The pun is none of the brightest. It turns upon the similarity between *ὀπίας*, *cheese* made from milk curdled with *ὀπὸς*, *fig-juice*, (cf. *συκοφάντης*,) and *ὀπή*, *a crevice*.

[5] See Cramer's *Greece*, vol. iii. p. 408. "The inhabitants of Naxos were the first of the confederates whom the Athenians deprived of their independence. (Thucyd. i. 98, 137.) It appears from Herodotus that they had already been subject to that people in the time of Pisistratus (lib. i. 64)."

[6] See Krüger, Gr. Gr. § 62, 3, obs. 11.

[7] "*ἴσχυον αὐτὸς ἐμαυτοῦ*, i. e. *ἰσχυρότερος ἦν*." *Liddell*.

[8] For the article, see Krüger's Gr. Gr. § 50, 2, obs. 8.

[9] For this sense of *πρὸς* with a genitive, see Krüger's Gr. Gr. § 68, 37, obs. 1.

PHIL. This has been gnawed through. Do not bawl by any means; but let us take care that Bdelycleon shall not perceive us.

CHO. Fear nothing, my friend, nothing; since I will make him, if he grumble, gnaw his heart, and run the race for his life: that he may know not to trample upon[1] the decrees of the two goddesses. But fasten the small cord through the window and then let yourself down, having fastened yourself *to it*, and having filled your soul with Diopithes.

PHIL. Come now, if these two perceive you and seek to fish me up, and to draw me within, what will you do? Tell me now.

CHO. We will defend you, all of us, having summoned a heart as tough as oak, so that it shall not be possible to confine you. Such deeds will we perform.

PHIL. I will do it then, relying upon you: and remember,[2] if I suffer aught, to take me up, and lament me, and bury me under the bar.

CHO. You shall suffer nought: fear nothing. Come, good sir, let yourself down with confidence, and with prayers to your country's gods.[3]

PHIL. (*preparing to descend by the window*). O master Lycus, neighbouring hero! for you delight in what I do, in the tears of the defendants on each occasion,[4] and their lamentations. At any rate you came and fixed your residence here on purpose, that you might hear these things; and, alone of the heroes, you wished to sit beside the person who wept. Pity and save now your own neighbour, and I will never make water nor break wind near your reed-fence.[5] [*Re-enter Bdelycleon.*]

BDEL. Ho you! get up!

SOS. What is the matter?

BDEL. A voice as it were[6] has echoed round me.

[1] Vide Æschyl. Ag. vs. 361, *οὐκ ἔφα τις θεοὺς βροτῶν*
ἀξιοῦσθαι μέλειν,
ὅσοις ἀθίκτων χάρις
πατοῖθ'. Ed. Scholef.

The deities meant are Ceres and Proserpine. For the article, see note on Lys. 981. Thesm. 295.

[2] "Mementote." *Brunck.*

[3] See Krüger's remark, as quoted on Ach. vs. 1000.

[4] For this use of *ἀεὶ*, see Krüger's Gr. Gr. § 50, 8, obs. 9.

[5] "Cujus ad effigiem non tantùm *mejere* fas est." Juv. Sat.

[6] Cf. vs. 713. Aves, 181. Thesm. 869.

Sos. Is the old man escaping again some whither?

Bdel. No, by Jove, certainly not; but is letting himself down, having fastened himself *to a cord*.

Sos. O most abominable![1] what are you doing? Get down with you.[2]

Bdel. Mount quickly to the other *window*, and beat him with the boughs,[3] if by any means he will back astern; having been beaten with the harvest-wreaths.

Phil. Will you not assist me, as many as are going to have suits this year, Smicythion,[4] and Tisiades, and Chremon, and Pheredipnus? When, if not now, will you aid me, ere that I be carried more in? [*Philocleon is driven in.*]

Cho. Tell me, why do we delay to rouse that wrath of ours, which *we are wont to rouse*, when any one irritates our wasps' nest? Now that, now that choleric sting, with which we punish[5]— [*To the boys in attendance.*] Come, my lads, throw off your garments as quick as possible, and run and shout and tell this to Cleon, and bid him come against a man who is a hater of our commonwealth, and who shall perish, because he introduces this opinion, "not to try causes."

Bdel. My good sirs, hear the matter, and do not bawl.

Cho.[6] Yea, by Jove, to heaven;[7] since I will not let go this man. Are not these things terrible, pray, and manifest tyranny? O city, and impiety of Theorus, and whatever other flatterer presides over us!

Xan. Hercules! they have stings too! Do you not see, master?

[1] Owing to the dactyl preceding the anapæst, Porson reads ὦ μιάρ' ἀνδρῶν.

[2] See Krüger's Gr. Gr. § 53, 7, obs. 5. Dawes, M. C. p. 409.

[3] "Words ending in ὰς were more favoured by the tragic than the comic writers. Blomf. Theb. p. 122." *Mitchell.*

[4] Eccles. vs. 46, *τὴν Σμικυθίωνος οὐχ ὁρᾷς Μελιστίχην σπεύδουσαν ἐν ταῖς ἐμβάσιν.*

[5] There is a lacuna here in Dindorf's edition, he having expunged the words ἐντέτατ' ὀξὺ, which follow in most editions.

[6] These lines are wrongly distributed in Brunck's edition.

[7] i. e. κεκραξόμεθα. Vide Ran. vs. 787. In the latter part of the verse the Greek idiom requires τοῦδ'. Vide Dawes, p. 438, ed. Kidd; Liddell's Lex. voc. μεθίημι; Bernhardy, W. S. p. 180; Porson, Med. 734; Valck. Phœn. 522. Dindorf, who with most German scholars rejects this rule, retains τόνδ'.

BDEL. Aye, with which they destroyed Philippus,[1] son of Gorgias, on his trial.

CHO. And in turn we will utterly destroy you too. But turn, each of you, hither, and put forth your sting, and then rush against him, all ready, in good order, full of anger and fury, that he may know well henceforth what[2] a swarm he has enraged.

XAN. This, in truth, is now a hard case, by Jove, if we must fight; for I dread to behold[3] their stings.

CHO. Come, let go the man; otherwise, I declare you shall bless the tortoises for their shells.

PHIL. On then, fellow-dicasts, irascible[4] wasps, do some of you in your wrath fly at their rumps, and ye others sting their eyes round about, and their fingers.[5]

BDEL. Midas, and Phryx, and Masyntias, render assistance here! and lay ye hold on this fellow, and do not give him up to any one; otherwise, ye shall breakfast on nothing in stout fetters. For I, having heard the sound of many fig leaves, know it. [*Philocleon is seized by the servants.*]

CHO. (*to Bdelycleon*). If you will not let this man go, something shall be fixed in you.

PHIL. O Cecrops, hero, king, serpent-like in your feet! dost thou suffer me to be overpowered in this way by barbarians, whom I have taught [6]to weep four to the chœnix?

CHO. Then are there not, pray, many direful evils in old age? Doubtless *there are*. And now these two are forcibly overpowering their old master, having no recollection of the leather jackets of old, and the sleeveless frocks, which he used to purchase for them, and the caps, and used to benefit their

[1] See Av. 1701. Süvern, Clouds, p. 32. [2] Cf. vs. 601.

[3] There is an equivoque here, since the word also means *the dicast's stylus*, with which the long mark of assessment was made. For δέδοικα with a participle, see Nub. 508.

[4] Vide Æschyl. Theb. 897, ed. Scholef.

ἐμοιράσαντο δ' ὀξυκάρ—
διοι κτήμαθ', ὥστ' ἴσον λαχεῖν.

[5] Vide Elmsl. ad Acharn. 343. He reads οἱ δὲ τὠφθαλμὼ 'ν κύκλῳ· See note on Ran. 40.

[6] According to Hussey, the chœnix = three κοτύλαι. Philocleon therefore asserts that he has made them weep *four* κοτύλαι to the chœnix, i. e. one above the statute measure. For the participle, see note on Ran. 509.

feet when it was winter-time, so as not to be always shivering with cold. But in these there is not, not even in their eyes, any reverence for the old slippers.[1]

PHIL. (*to one of the servants.*) Will you not let me go, not even now, O beast most vile? not even remembering when I found you stealing the clusters of grapes, and brought you to the olive, and cudgelled you well and manfully, so that you were an enviable object. It appears then[2] you are ungrateful. But let me go, you, and you, ere that my son run out.

CHO. You shall speedily give us proper satisfaction for these things, at no distant period; that you may know what is the disposition of men passionate, and just, and looking sour.[3]

BDEL. Beat, beat the wasps from the house, Xanthias!

XAN. Nay, I am doing so; but do you also stifle them with smoke in abundance.

SOS. Will you not fly? Will you not to the crows? Will you not depart? Beat them with the lump of wood.

XAN. And do you add Æschines, the son of Sellus, and smoke him. [*The Chorus give way and retire a few steps.*] I thought I should drive you away some time at length.[4]

BDEL. But, by Jove, you would not have got rid of them so easily, if they had happened to have fed on the songs of Philocles.[5]

CHO. Is it not, then,[6] self-evident to the poor, how tyranny imperceptibly seized upon me, stealing upon me? if you, laboriously-wicked,[7] you Pride-Amynias, exclude us from the

[1] *ἐμβάδων. παρὰ προσδοκίαν* for *δεσποτων*.

[2] "Very frequently the imperfect is used, especially in construction with *ἄρα*, (in poetry also accented *ἆρα*,) to denote that the speaker *now* recognises the truth of a proposition, which he was not certain of *before*." *Krüger.*

[3] Properly, "*looking nasturtium.*" So *βλέπειν θυμβροφάγον*, Ach. 254. *βλέπειν νάπυ*, Eq. 631. *βλ. ὀπὸν*, Pax, 1184. Cf. vs. 900, *infra.* Hom. Il. ii. 269.

[4] Vide Nub. 1305, *ἔμελλόν σ' ἆρα κινήσειν ἐγὼ*
αὐτοῖσι τροχοῖς τοῖς σοῖσι καὶ ξυνωρίσιν.
Ran. 268, *ἔμελλον ἄρα παύσειν ποθ' ὑμᾶς τοῦ κοάξ.*

[5] Vide Thesmoph. 168; Av. 1295. Athen. lib. ix. 367, B.,
καὶ πῶς ἐγὼ Σθενέλου φάγοιμ' ἂν ῥήματα;
εἰς ὄξος ἐμβαπτόμενος ἢ λεπτοὺς ἅλας.

[6] *ἆρα δῆτ' οὐκ αὐτόδηλα . . . λάθρα γ' ἐλάμβαν' ὑπιοῦσά με;* *Dindorf.*

[7] Cf. Lys. 350.

laws which the city has enacted, neither having any pretence *for so doing*, nor any well-turned plea, though you bear rule alone by yourself.

BDEL. Is it possible that without fight and piercing cry we might come to a conference with one another, and to a reconciliation?

CHO. A conference with *thee*, thou hater of the democratic party, and loving absolutism, and siding with Brasidas,[1] and wearing fringes of wool, and keeping your mustache unshaven?

BDEL. By Jove, in truth it were better for me to give up my father altogether, rather than daily[2] contend with so great ills.

CHO. The matter has not yet arrived either at the parsley or the rue, for this most capacious word will we interpolate. Now, however, you are no way grieved, but *you will be*, when the public accuser asperses you with the self-same accusations, and summons your fellow-conspirators.

BDEL. Oh, by the gods,[3] will you get away from me? or I am determined to be beaten and to beat the day through.

CHO. Never! no, as long as any part of me be left! you, who have[4] thus set out for a tyranny over us!

BDEL. How every thing with you is tyranny and conspirators, whether the accuser's charge be great or small, the name of which I have not heard, not even for these[5] fifty years: but now it is cheaper by far than salted fish;[6] so that *now* the name of it is much talked of in the market-place. If any one purchase anchovies, and do not choose *to purchase* sprats, forthwith the man who is selling the sprats hard by says, "This fellow seems to be buying relishes to his tyranny." But if any one ask for a leek, as[7] a sauce for his anchovies, the woman that sells herbs, winking[8] with one eye, says, "Tell

[1] Vide Pac. 640, *αἰτίας ἂν προστιθέντες, ὡς φρονοῖ τὰ Βρασίδου.*

[2] "*ὁσήμεραι*, Attic; *καθήμεραν*, Hellenic." *Mœris.*

[3] See Krüger's Gr. Gr. § 68, 37, obs. 2.

[4] For *ὅστις*, cf. vs. 517.

[5] The Scholiast's interpretation, *ἐκ πολλοῦ χρόνου*, is evidently right. See note on Thesm. 876.

[6] Cf. Eq. 672. "*τάριχος*, in the neuter, is exclusively Attic; in the masculine, common to all the Greeks." *Pierson.*

[7] See note on Plut. 314.

[8] See Liddell's Lex. voc. *παραβλέπω*.

me, you ask for a leek, is it for a tyranny? or do you think that Athens brings you tribute of sauce?"

XAN. Aye, and yesterday[1] my lady, when I went in unto her at noon, being enraged because I requested her to ride the high horse, asked me, "If I am for setting up a riding tyranny."

BDEL. Yes, for these expressions are pleasing to them to hear; although I now, because I wish my father, having been freed from these early[2]-rising base-informing sad-litigious plaguy ways, to live the life of a gentleman, like Morychus,[3] am accused of doing this because I am a conspirator and favour tyranny.

PHIL. Aye, by Jove, with justice; for I would not even accept of bird's milk in preference to this life, of which you are now for depriving me: nor do I *so* delight in prickly-roaches, or in eels; but would more gladly eat a little suitlet[4] stewed in a dish.

BDEL. Yes, by Jove, for you have been accustomed to be delighted with such things. But if you will bear to be silent, and learn what I say, I think I shall teach you better, that you err in all this.

PHIL. I err, in acting as dicast?

BDEL. Nay, rather, don't perceive that you are laughed at by those whom you all but worship. Nay, you are a slave, without your knowing it.

PHIL. Cease speaking of slavery *to me*, who lord it over all!

BDEL. Not a bit of it:—But you are a slave, while you fancy you rule. For, teach us,[5] father, what honour you have, who plunder Greece.

1 "*Me quoque scortum, quum heri meridie ad illud ingressus essem, quia jubebam, ut supinum agitaret equum, irata me interrogavit, an Hippiæ tyrannidem constituam.*" Brunck.

2 For these long comic compounds, see note on Eccles. 1169.

3 Vide Acharn. vs. 807; Pac. 1008. For *εἰ καὶ*, see Krüger's Gr. Gr. § 65, 5, obs. 15. For *αἰτίαν ἔχω*, cf. Plat. Gorg. 503, B.

4 Vide Athen. lib. ix. 396, *τῶν πνικτῶν κρεαδίων δός*. I have taken the liberty of coining an English word to answer to the comic diminutive in the original.

5 "For teach us, father,
What honour can be thine from plundered Greece?"
Wheelwright.

Compare also Liddell's Lex. voc. *καρπόω*. "*Enjoying the revenue of Greece.*" *Mitchell.*

PHIL. Great; and I am willing, too, to commit *the arbitrament* to these.

BDEL. Well, and so am I. Let him go now, all of you. [*The servants release Philocleon.*]

PHIL. And give me a sword too, for if I be overcome by you in argument, I will fall upon my sword.

BDEL. Tell me, Mr. Whatd'yecall'em,[1] what if you do not abide by their decision?

PHIL. May I never drink my pay in pure good fortune.[2]

CHO. Now it behoves you, who are from our school, to speak something new, so that you shall appear——

BDEL. Let some one bring me hither my writing-desk as quick as possible.—(*To the Chorus.*) But what sort of a person will you appear to be, if you instigate him to this?

CHO. —— not to speak after the manner of this stripling here; for you see how great is the contest,[3] and for your all, if (which may Heaven forefend) this fellow shall conquer you.[4]

BDEL. Well now, I will write memorandums in short-hand[5] of whatever he says.

PHIL. (*to the Chorus*). What say you, if this man overcome me in argument?

CHO. The multitude of old men is no longer of any use, not even in the least; but we shall be jeered in the streets, and called branch-bearers, husks of affidavits. Come, O thou who art about to dispute for our whole sovereignty, now boldly exert all thy powers of speech.

PHIL. Well now, I will demonstrate forthwith from the starting-point respecting our dominion, that it is inferior to no sovereignty. For what animal at the present time is more happy and enviable, or more luxurious, or more terrible, than

[1] This is the word generally used when the speaker does not know, or is not willing to mention, the person's name. Cf. Pax, 269. Brunck translates it *malum, confound it!* Cf. Av. 648; Lys. 921. Voss, *zum Unglücke, unfortunately;* Schneider and Passow consider it to be an expression used by those who forget what they were going to say. See Hermann, Vig. n. 24. Donaldson, N. C. p. 189.

[2] *May I never drink my health in a bowl of—good pay!* Cf. Eq. 85, 905. Mr. Mitchell's translation is to me unintelligible. See Athen. xv. p. 692, F. p. 693, B. p. 675, D. ii. p. 38, D.

[3] Cf. Pax, 276.

[4] ἐθέλω is often a mere auxiliary = *shall.* See Class. Mus. No. xxv. p. 254.

[5] *Summatim* in Brunck's version.

a dicast, especially an old one? Whom in the feast-place fellows of huge size, and four cubits high, at the bar, watch on his creeping from his couch. And then straightway he[1] lays his hand gently upon me as I approach, which has pilfered from the public money; and bowing low they supplicate me, uttering a piteous voice—"Pity me, father, I beseech you, if ever you yourself also stole any thing, when holding any office, or on service, when making purchases for your messmates." A fellow who would not even have known that I was alive, but for his former acquittal.

Bdel. (*writing.*) Be this my memorandum about "the supplicators."

Phil. Then, when I have entered, after being entreated, and having had my anger wiped away, when within, I perform none of all these things which I promise; but I listen to them uttering all their eloquence[2] for an acquittal. Come, let me see; for what piece of flattery is it not possible for a dicast to hear there? Some lament their poverty, and add ills to their real ones, until, by grieving, he makes his equal to mine; others tell us mythical stories; others, some laughable joke[3] of Æsop; others cut jokes, that I may laugh and lay aside my wrath. And if we should not[4] be won over by these means, forthwith he drags in his little children by the hand, his daughters and his sons, while I listen. And they bend down their heads together,[5] and bleat at the same time; and then their father, trembling, supplicates me as a god in their[6] behalf, to acquit him from his account:—"If you take pleasure in the voice of your lamb, pity the voice of my son;" but if, on

[1] We have here a transition from the plural (*τηροῦσ'*) to the singular (*ἐμβάλλει*). So also in vs. 565, from *ἀποκλάονται*, to *ἰσώσῃ*. Mitchell compares Pax, 639, Eccl. 672, and Heindorf's notes on Plat. Gorg. § 75, Protag. § 28. Cf. note on Ran. 1075.

[2] A parody on Eur. Hec. 338.

[3] Vide infrà, vs. 1259,

ἢ λόγον ἔλεξας αὐτὸς ἀστεῖόν τινα
Αἰσωπικὸν γέλοιον, ἢ Συβαριτικόν.

Mus. Crit. Cant. vol. i. p. 408. Phil. Mus. vol. i. p. 280.

[4] The trickery here touched upon is mentioned by Aristotle in his Rhetoric, and by Cicero "De Oratore," and by Demosth. p. 689, 6. See Porson, Præf. Hec. p. 41.

[5] *τὰ δὲ συγκύπτονθ' ἅμα βληχᾶται*, Brunck. *τὰ δὲ συγκύπτοντα βληχᾶται*, Porson.

[6] Krüger's Gr. Gr. § 68, 28, obs. 2.

the other hand, I take pleasure in my little pigs, *he beseeches me* to be won over by the voice of his daughter. And we then relax for him the peg of our wrath a little. Is not this[1] a mighty empire, and[2] derision of wealth?

BDEL. (*writing*). Next, in the second place, I write down this item, "your derision of wealth." And relate to me the advantages which you possess, who say that you rule over Greece.

PHIL. Furthermore, when youths[3] undergo the scrutiny, then our presence is required. And if Æagrus[4] enter court as a defendant, he does not get off until he recite to us a passage from the Niobe, having picked out the most beautiful. And if a flute-player gain his suit, as our fee for this, he plays a finale for us dicasts as we leave the court, with his mouth-piece on.[5] And if a father, leaving an heiress at his death, give her to any one, with respect to the principal clause,[6] we, having bid a long farewell to the testament, and to the case, which is very solemnly put upon the seals, give this *heiress* to him who by his entreaties shall have won us over. And this we do without being responsible, while of the others not a single magistracy *is so*.[7]

BDEL. I certainly deem you happy with respect to this[8] alone of these things which you have mentioned; but you do injustice in opening and falsifying the will of the heiress.

PHIL. Moreover, the Senate, and the people, when it is at a loss to decide a matter of importance, decrees[9] to hand over the culprits to the dicasts; then Evathlus,[10] and this big

[1] See Krüger's Gr. Gr. § 61, 7.

[2] Vide Eccles. vs. 63, *καὶ καταχήνη—τῶν σεμνοτέρων ἔσται πολλή.*

[3] On the third day of the Apaturia, called Κουρεῶτις. This took place when they were 20 years of age. For *τοίνυν*, see Krüger's Gr. Gr. § 69, 62, obs.

[4] Vide Nub. vs. 1371, Εὐριπίδου ῥῆσίν τιν'. He was a famous tragic actor.

[5] In allusion to the *ἐξόδιοι νόμοι.* Vide Mus. Crit. Cant. vol. ii. p. 483.—With regard to the mouth-piece, vide Av. 861, *οὔπω κόρακ' εἶδον ἐμπεφορβιωμένον.* For this use of the aorist, see Krüger's Gr. Gr. § 53, 6, obs. 3. So *εἴδομεν*, vs. 586.

[6] *τὴν κεφαλήν, quod attinet ad summam*, i. e. "ipsas tabulas testamenti, quibus opponit sigilla." *Bothe.*

[7] *τῶν δ' ἄλλων* (sc. *ἀρχῶν*).

[8] So Bothe: *κατὰ τοῦτο, κ. τ. λ.*

[9] Cf. vs. 616, 726, 764.

[10] Evathlus was an advocate (mentioned in the Acharn. vs. 710)

fellow, parasite-named, the caster away of his shield, say that they will not betray you,[1] but will fight for the democratic party. And no one ever at any time used to get his opinion carried amongst the people, unless he bade them dismiss the courts, when they have first tried one cause.[2] And Cleon himself, the conqueror[3] of all in bawling, at us alone does not carp, but watches over us, holding us in his hands, and keeps off the flies.[4] You, on the other hand, have never at any time done any whatever of these things to your own father. But Theorus,[5] and yet he is a man in no way inferior to Euphemius, blacks our shoes with a sponge from the dish. Consider from what good things you are for excluding me, and withholding me; which you said you would prove to be slavery and hard service.

Bdel. Satiate yourself with talking; for at all events you will assuredly some time or other cease from speaking of your very dignified empire, and will appear supremely ridiculous.[6]

Phil. But what is the most delightful of all these things, which I had forgotten; when I come home with my fee, then[7] all of them together salute me on my arrival, for the money's sake. And first *when*[8] my daughter washes me, and anoints my feet, and stooping over me gives me a kiss, and wheedling me, at the same time fishes[9] out the three-obol-piece[10] with her tongue, and *when* my little woman, having won me over by flattery, brings me a light barley-cake,[11] and then sitting

and sycophant, and like the craven Cleonymus, served as a perpetual butt for the comic muse.

[1] Comp. vs. 666.

[2] Comp. Eq. 50; Demosth. 1297, 5; Krüger's Gr. Gr. § 43, 3, obs. 3.

[3] Vide Equit. vs. 137, ἅρπαξ, κεκράκτης. Cf. ib. 276, 286.

[4] Comp. Eq. 60, 1038.

[5] Vide suprà, vs. 45. Of Euphemius nothing more is known.

[6] "*Podex loturam pervincens.*" Brunck.

[7] For the anacoluthon introduced by καὶ ἔπειτα, see note on Aves, 1456.

[8] ὅταν is to be resumed from vs. 606. The apodosis is contained in vs. 612. Brunck and the other translators treat the whole sentence as if it had been expressed in the indicative.

[9] For the custom of carrying money in the mouth, vide infrà 791; Av. 502; Eccles. 818.

[10] From the time of Pericles this was the pay of the dicasts, for a day's sitting in the courts. Also, from B. C. 392, the pay given to the members of the Ecclesia when they chose to attend.

[11] Vide Athen. lib. iii. 114, F.

down by my side, constrains me—"eat this," "gobble up this," I am delighted with these things, even if there shall be no need to look to you, and to the house-steward, when he will serve up breakfast, imprecating curses and muttering. But if he should not quickly knead me a cake, I possess this,[1] a protection against ills, an armour and defence against darts. And if you should not pour me wine to drink, I bring in this beaker (*producing a large goblet*) filled with wine,[2] and then in a recumbent posture I have my cup filled;[3] while this, braying with open mouth, farts mightily and valiantly at your beaker. Do I not hold a great empire, and no way inferior to that of Jupiter, who[4] have the same title as Jupiter? At any rate, if we should make an uproar, each one of those who pass by says, "O king Jupiter, how the court thunders!" And if I lighten, the wealthy and very dignified[5] whistle, and are in a horrid fright at me. And you yourself fear me very much; by Ceres, you fear me; but may I perish if I fear you.

Cho. We have never yet[6] heard of any one who spoke so clearly, or so sagaciously.

Phil. No; but this fellow thought he would easily[7] strip unwatched vines; for he knew full well[8] that in this point I am first rate.

Cho. How he has gone through all, and has passed nothing

[1] Dawes, Miscell. Crit. p. 83, ed. Kidd. Hom. Il. ii. 134.

[2] Vide Nub. 1472. ὄνος means both *an ass*, and *a large drinking cup*; hence the play upon the word. For the inf. after ἐγχῷς, see Krüger's Gr. Gr. § 55, 3, obs. 21.

[3] See Liddell's Lex. in voc. ἐγχέω.

[4] Thus in Latin *audio* is used. Vide Hor. Sat. II. vi. 20; vii. 101; Epist. I. xvi. 17, "recté vivis, si curas esse, quod *audis*." Hence Milton, "Or *hear'st* thou rather," &c. For ὅστις, see note on Thesm. 544.

[5] Vide Juv. Sat. vi. 583, "Præbebit vati crebrum *poppysma* roganti."—Bergler quotes Pliny, lib. xxviii. c. ii., "Fulgetras *poppysmis* adorare concensus gentium est." Cf. Wachsmuth, iii. p. 260. Liddell's Lex. in voc. ποππύζω. The οἱ πλ. καὶ πάνυ σεμνοὶ form but *one* class = those who are both wealthy and dignified: otherwise the article would have been *repeated* before πάνυ σεμνοί.

[6] Usually with *past* tenses: see Pierson ad Mœr. p. 460. With *present* tenses only in Hom. Od. xii. 98.

[7] Vide Eccles. 886, ᾤου δ' ἐρήμας, οὐ παρούσης ἐνθαδὶ
ἐμοῦ, τρυγήσειν.

[8] Vide Dawes, Mis. Crit. pp. 427—430, ed. Kidd.

by, so that I myself grew taller as I heard, and seemed to be judicating in the Islands of the Blest, being delighted with him while he spoke.[1]

PHIL. How this fellow is now stretching and yawning,[2] and is not master of himself! Assuredly to-day I will make you look scourges.

CHO. It behoves you to contrive devices[3] of all kinds for an escape; for it is a difficult matter for one who does not speak on my side,[4] to soften my wrath. Wherefore it is time for you to seek a good millstone, and newly chiselled, which shall be able to smooth down my passion, unless you speak to the purpose.

BDEL. It is a difficult task, and the office of a powerful intellect, and greater than belongs to comedians, to heal an inveterate disease, which has been bred in our state. But,[5] O our father, son of Saturn—

PHIL. Cease; and call me not father. For if you shall not quickly teach me this,[6] how I am a slave, you shall certainly die, even though it be necessary for me to abstain from entrails.[7]

BDEL. Hear then, little papa, having unbent your brow a little; and first of all calculate roughly,—not with counters, but with your fingers,—the tribute collectively which comes in for us from the cities; and besides this, the tolls separately, and the many per-centages,[8] deposits, mines, market-tolls, port-dues, rents,[9] and confiscated property. The sum total of these

[1] Cf. vs. 755, *infra.*

[2] Vide Ran. 922; Acharn. 30. For ἐν αὑτοῦ, cf. Soph. Col. 660; Phil. 950.

[3] Vide Soph. Phil. 177, ὦ παλάμαι θνητῶν. Cf. Eur. Androm. 66.

[4] "The use of πρὸς, *e re alicujus*, is Attic." Monk Alc. 57.

[5] Read ἀτάρ. "The lengthening before κρ is an imitation of Homer, not a poetic license." *Porson.* This has been adopted by Dindorf.

[6] See note on Thesm. 520; Nub. 380.

[7] Persons guilty of *murder* were excluded from any participation in sacrificial banquets.

[8] On this passage see Böckh's Public Economy of Athens; and for the μέταλλα in particular, his Dissertation on the Silver Mines of Laurium, subjoined to the translation. For πρυτανεῖα, Nub. 1136, 1180. For δημιόπρατα, Equit. vs. 103.

[9] "μισθοὺς, otherwise μισθώματα, or μισθώσεις, I understand to be *rents* of houses, lands, pastures, and other parts of the public property usually let out to private persons." *Schömann.*

is nearly two thousand talents. From these now set down the yearly pay of the dicasts, being six thousand,—and they do not as yet dwell[1] in the country in larger numbers,—and it amounts, I ween, to a hundred and fifty talents.

PHIL. Then not even the tenth part[2] of the public revenue comes to us, as our fee!

BDEL. Certainly not, by Jove!

PHIL. And what then, pray, becomes of the rest of the money?[3]

BDEL. *It goes* to these who *say*, "I will not betray the noisy crowd of the Athenians, but will always fight for the democratic party." For you, father, choose them to rule over you, cajoled by these little clap-traps. And then these take bribes from the cities at the rate[4] of fifty talents, threatening them in such terms, and terrifying them; "you shall give the tribute, or I will thunder and overturn your city." But you are contented to gnaw at the offal of your dominion; while your allies, when they have perceived the rest of the mob becoming hollow in the flank from the ballot-box, and eating nothing, think you a Connas' decree, while to them they offer presents,[5] pickle-jars, wine, carpets, cheese, honey, sesame-fruit, cushions, goblets, cloaks, chaplets, necklaces, drinking cups, health and wealth. But no one of those you rule over gives you even a head of garlic to your boiled fish, after you have laboured[6] much on land and much at sea.

PHIL. No, by Jove, for I even sent for three heads[7] of garlic at my own expense from Eucharides' shop. But you weary me out by not demonstrating the slavery itself.

BDEL. Why, is it not great servitude, that all these should both be in office themselves, and their flatterers receiving pay? while, if one give you your three obols, you are[8] content; for whom you have yourself acquired *the money* by rowing, and

[1] Vide Elmsl. ad Eur. Med. vs. 163, 164; and Buttmann's Irregular verbs, p. 178.

[2] "For the tenth part of 2000 is not 150, but 200." *Bergler*.

[3] Cf. Nub. 858. Eccles. 681. [4] Cf. vs. 716; Thesm. 811.

[5] Δωροφοροῦσιν, Dindorf; *δωροδοκοῦσιν*, Brunck; but in *this* sense *δωροδοκέω* requires *an accusative*. For Connas, see Equit. 534.

[6] For the word *πίτυλος*, vide Monk ad Hippolyt. 1462; Blomf. ad Theb. 862. Σοὶ δ' ὢν ἄρχεις, Dindorf; *σὺ δέ γ' ὢν ἄρχεις*, Brunck.

[7] Vide Acharn. vs. 763. Eucharides was a garlic seller.

[8] See Porson ad Med. 734.

by fighting on foot, and by besieging, having laboured much. And in addition to this, you go when ordered, which especially makes me choke with spite, when a lewd stripling having entered your house, a son of Chæreas, straddling thus, wriggling his body, and with a coxcomb's air, bids you be present early and in good time to act as a dicast, since whoever of you arrives after the signal,[1] will not receive his three-obol-piece; while he himself bears off the counsel's fee, a drachma,[2] even if he come behind time; and sharing with some other of those in office with him, if any of the defendants give any thing, they, being two, having concerted the affair, make haste; and then, one draws it up, like a saw, and the other gives way in turn. But you gape at the pay-clerk, while that which is done escapes your notice.

PHIL. Is it thus they treat me? Alas! what do you say? How you agitate the very bottom of my heart, and draw my attention the more, and do I know not what to me.

BDEL. Consider therefore how, when it is possible for you and all to be rich, you are some way involved[3] in difficulties by those who cheat the people on each occasion.[4] Who, although ruling over very many cities, from the Euxine to Sardis, derivest not a morsel of benefit, except this which you receive. And this they always drop upon you as if from a fleece, by little and little, like oil, just to keep life in you. For they wish you to be poor; and I will tell you for what purpose *they do* this; *it is*, that you may know your domesticator; and then, when this fellow hisses you on, having hounded[5] you on against some one of his enemies, you may spring upon them ferociously. For if they wished to provide a livelihood

[1] Vide Thesmoph. 277,

ἔκσπευδε ταχέως ὡς τὸ τῆς ἐκκλησίας
σημεῖον ἐν τῷ Θεσμοφορίῳ φαίνεται.

According to Schomann, it was the hoisting of a flag. "The words ὕστερος τ. σημ. can only mean, *quicunque vestrum sero venerit, signo derepto*; for the judge who came too late was excluded." *Fritzsche.* Cf. Andocid. Myst. 36, 5.

[2] Vide Elmsl. ad Med. 147.

[3] "*In egestatem nescio quam implicatus es*: although the passage is not very clear." *Fritzsche.*

[4] See Krüger's Gr. Gr. § 50, 8, obs. 9, and § 50, 10, obs. 5.

[5] The simple verb occurs in a similar sense, Theocrit. Idyll vi. 29. Hesychius's explanation of ἐπιῤῥύξας, with the above quotation, will both be found in Brunck's note. For vs. 701, see note on Plut. 314.

for the people, it would be easy.[1] There are a thousand cities which now pay us tribute; if one[2] ordered each of these to maintain twenty men, twenty thousand[3] of the commons would live on all dainties, and chaplets of every description, and beestings, and beestings-pudding,[4] enjoying things worthy[5] of their land, and of the trophy at Marathon. But now, like olive-gatherers, you go along with him who has the pay.[6]

PHIL. Ah, me! Something or other is poured like numbness over my hand, and I cannot hold my sword,[7] but am now softened.

BDEL. But when they are themselves afraid, they offer you Eubœa, and promise to provide corn at the rate of fifty medimni. But they never as yet gave you any thing, except lately five medimni; and that you got with difficulty, at the rate of a chœnix of barley at a time, because you were indicted as an alien.[8] For which reasons I have always been for shutting you up, wishing to support you, and that these might not laugh at you, talking big. And now I am thoroughly willing to give you what you will, except to drink pay-clerk's milk.[9]

[1] Dawes, Miscell. Crit. p. 180. Böckh's Public Economy of Athens, vol. i. p. 46.

[2] Vide Dawes, p. 505, ed. Kidd.

[3] Vide Eccles. 1127, *πολιτῶν πλεῖον ἢ τρισμυρίων ὄντων τὸ πλῆθος.*
Herodotus also supposes Aristagoras of Miletus to speak of 30,000 Athenians who had the right of voting, lib. v. c. 97.

[4] Vide Athen. lib. ix. 372, C., *πῦον, χόρια, χελιδόνια, τεττίγας, ἐμβρύεια.*—From the Horæ of Aristophanes. In lib. vi. 269, A., we find mention also of *πύου τόμοι.* Vide Fragm. apud Porson Miscell. p. 235. For *ἴζων*, see note on Ran. 866.

[5] *ἀπολαύω*, which usually takes a *genitive*, is often construed with *such accusatives as this.* See Bernhardy, W. S. p. 149.

[6] "Evidently the Colacretes, in whose hands the dicastic money was." *Mitchell.*

[7] With a note of interrogation in Brunck's text. This seems preferable. At all events *τις* indefinite is rarely found at the beginning of a sentence. See Jelf, § 660, obs. 2. Porson reads *οἴμοι, τί πέπονθα; ὡς νάρκη.*

[8] "The discrepancy between the promises and performances of Athenian demagogues,—the wheat (*σῖτος*) changed into barley (*κριθῆ*),—the fifty bushels sinking into five,—and those dealt out by a chœnix at a time,—to say nothing of the strict inquisition into the legitimacy of the claimant,—is here exhibited in a very striking manner." *Mitchell.*

[9] Vide supra, 695; Av. 733, 1673.

CHO. Of a truth he was a wise man,[1] who said, "you cannot judge, till you have heard the speech of both."[2] For you now certainly appear to me to be far victorious; so that now I abate my anger, and throw down my staves. Come, O partner of the same age[3] with us, obey, obey his words, and be not senseless, nor a very stubborn and crabbed man. Would that I had some kinsman or relative who reminded me of such things. But now some one of the gods, being present with you, assists you in this matter,[4] appearing bodily, and is evidently benefiting you: so do you, being present,[5] accept *his offers*.

BDEL. Well now, I will nourish him, providing whatever is suitable for an old man; gruel to lick up, a soft cloak, a fleecy coat, a nymph to rub his members and his loins. But in that he is silent, and mutters nothing, this cannot please me.

CHO. He has admonished himself with respect to[6] the things, which he was then mad after; for he has just now acknowledged, and accounts all those things as faults,[7] in which he did not obey you, when you urged him. But now, perhaps, he is obedient to your words, and is sensible, I am sure, altering his habits for the future, and obeying you.

PHIL. Alas! Woe's me!

BDEL. Hollo you! why do you cry out?

PHIL. Do not promise me any of these things, "those[8] I

[1] Mavult Elmsl. ad Med. 1275, ἦ σοφὸς, ἦ σοφός. "A double parody, of Æschylus Prom. 885, and of Pseudo-Hesiod ap. Schol." *Porson*. "See Cicero Attic. viii. 18; Brunck and Schäfer ad Pseudo-Phocyl. p. 159, ed. nov." *Dobree*. For πρὶν, see note on Eccles. 629, 770.

[2] Vide Heraclid. vs. 180, ed. Elmsl.

τίς ἂν δίκην κρίνειεν ἢ γνοίη λόγον
πρὶν ἂν παρ' ἀμφοῖν μῦθον ἐκμάθῃ σαφῆ.

[3] Vide Plut. 508, ξυνθιασῶτα τοῦ ληρεῖν καὶ παραπαίειν.

[4] "συλλαμβάνειν τινί τινος, *take part* with one *in* a thing; *assist* one *in* it. Eur. Med. 946. Arist. Vesp. 734." *Liddell*.

[5] "παρὼν nearly an expletive, as at the end of a tragic senarius. See Valck. Ph. 480. Schäf. Soph. Rex, 757. Cf. vs. 840, *infra*. Pl. 140, 225." *Mitchell*. Here it is correlative to the παρὼν in vs. 734.

[6] See Krüger's Gr. Gr. § 68, 21, obs. 8.

[7] Ἁμαρτίας *may* be the *genitive of price*,—"in the light of an error." Krüger, Gr. Gr. § 47, 17. For ἃ, cf. vs. 761; Nub. 87; Lys. 887; Equit. 1080.

[8] The former of these quotations is from the *Hippolytus Coronifer*; the latter from the *Bellerophon* of Euripides.

love; there may I be," where the crier says, "who has not given his vote? let him rise up:"—and may I stand the last at the balloting urn, when they[1] vote. Hasten, my soul! Where is my soul? "Permit me, O gloomy *foliage!*" By Hercules, may I not now, sitting among the dicasts, any more catch Cleon pilfering.

BDEL. Come, my father, by the gods, obey me.

PHIL. In[2] what shall I obey you? Say what you will, except one thing.

BDEL. Of what kind? Come, let me see.

PHIL. Not to act as dicast: "but this shall Hades decide,[3] before I will obey."

BDEL. Do you then, since you delight in doing this, go there no more, but here, remaining at home, give law to your domestics.

PHIL. About what? why talk foolishly?

BDEL. These things, which are done there. Because the house-keeper has privily opened the door, on her you shall impose a single fine only.[4] Certainly you always used to do so there. And this indeed with good reason: if the sun's warmth arise at day-break, you shall act the Heliast in the sun; and if it snows, sitting by the fire; when it rains,[5] you shall go within. And if you get up at noon, no Thesmothetes shall exclude you with the bar.

PHIL. This pleases me.

BDEL. In addition to this, if any one should plead a long cause, you shall not wait hungering, vexing yourself and the defendant.

PHIL. How then shall I be able, as heretofore, rightly to decide the causes, if I chew all the while.

BDEL. Aye, far better; for this here is a common saying, that the dicasts, when the witnesses lie, with difficulty decide the matter by ruminating upon it.

[1] *ψηφιζομένων* is a genitive absolute. See Krüger, Gr. Gr. § 47, 4, obs. 3. The common interpretation would require *τῶν ψηφ.* Cf. vs. 774, *infra.*

[2] Vide Dawes, Misc. Crit. p. 403.

[3] A parody on the *Cressæ* of Euripides.

[4] "*ταύτης* (sc. *δίκης*, *offence*). Ib. *μίαν*, sc. *δραχμὴν*, the penalty for small offences." *Mitchell.* But this double ellipsis seems too harsh. In *ἡλιάσει* there is a pun on *εἵλη*.

[5] *χύοντος*. *Bothe.* See Krüger, Gr. Gr. § 47, 4, obs. 3.

PHIL. Of a truth you bring[1] me over to your opinion. But you do not yet tell me that, whence I shall receive my pay.

BDEL. From me.

PHIL. Capital! because I shall receive by myself, and not with another. For in truth Lysistratus,[2] the jester, treated me most shamefully. Lately, when he had received a drachma with me, he went and changed it in the fish-market;[3] and then he offered me three mullet-scales, and I put them in my mouth, for I imagined I had received obols; and then being disgusted, I smelt at them and spit them out, and then was for dragging him to law.

BDEL. What did he say to this?

PHIL. What? he said I had the stomach of a cock. "At any rate you will soon digest the money," said he laughing.

BDEL. Do you see, then, how much this also is which you will gain?

PHIL. Not very small. But do what you are going to do.

BDEL. Wait then: and I will come with these things. [*Exit.*]

PHIL. Observe the affair! How the oracles are fulfilled! For I had heard that the Athenians would some time or other decide causes in their own houses, and that every man would build[4] for himself a little court of justice in his porch, very small, like a chapel of Hecate, every where before the doors. [*Bdelycleon re-enters heavily laden.*]

BDEL. Lo! what further will you say? since I bring you all, as many as I said, and much more beside. See here! this chamber-pot shall hang upon the peg at your side, near at hand, if you should want to make water!

PHIL. Really you have invented this a clever remedy for strangury, and useful for an old man.

BDEL. And see here! this fire too! and a dish of lentils stands near it, to sup,[5] if there should be any occasion.

PHIL. This again is clever; for even if[6] I be feverish, I

[1] Comp. Lys. 262. Ran. 1047. Plut. 65.
[2] Vide infra, vs. 1308; Equit. 1267; Acharn. 855.
[3] See note on Lys. 557.
[4] Vide Dawes, p. 170.
[5] For the infinitive see Krüger's Gr. Gr. § 55, 3, obs. 20. Most editors make it to depend on δέῃ.
[6] See Krüger's Gr. Gr. § 69, 32, obs. 21.

shall at least receive my fee. For I shall remain here and gulp down the lentils. But why have you brought out the cock[1] to me?

BDEL. In order that if you should sleep when any one is pleading, this cock may rouse you by crowing above you.

PHIL. I want one thing still; but the rest please me.

BDEL. What is it?

PHIL. If by any means you were to bring out the chapel of Lycus.

BDEL. See, here it is present! and the king himself, see here he is!

PHIL. O master! O hero! how stern, then, you are to look upon![2] such as Cleonymus appears to us.

SOS. Therefore neither has he himself, though a hero, any arms.

BDEL. If you sat down quickly, I would quickly call on a case.

PHIL. Call it on then, since I have been long since seated.

BDEL. Come now, what case shall I first bring forward for him? What mischief[3] has any of those in the house done? The Thracian maid who lately burnt the pot—

PHIL. Stop, you there! How nearly you destroyed me! Are you going to call on the case without a bar, which used to appear as the first of our solemnities?

BDEL. By Jove, it is not here: I myself will run and fetch it immediately from within. What in the world is the matter? How powerful a thing is local attachment!

XAN. (*within*). Go to the devil! to think of keeping such a cur![4]

BDEL. Pray what is the matter?

XAN. (*entering*). Why, did not Labes, the dog, just now rush past into the kitchen, and snatch up and devour a fresh Sicilian[5] cheese?

BDEL. This offence, then, I must bring before my father the first. And do you be present and accuse him.

[1] Aves, 102, πότερον ὄρνις ἢ ταῶς;

[2] See note on vs. 451, *supra*.

[3] See Krüger's Gr. Gr. § 51, 17, obs. 10.

[4] See Krüger's Gr. Gr. § 55, 1, obs. 6, and note on Nub. 268.

[5] The allusion is to the Sicilian expedition, under the conduct of Laches. Ol. lxxxviii. 2.

XAN. Not I, by Jove! but the other dog says he will act as accuser, if any one bring forward the indictment.

BDEL. Go now, bring them hither.

XAN. We must do so. [*Exeunt Xanthias and Bdelycleon.*]

PHIL. (*to Bdelycleon, who enters with a swine-cote*). What is this?

BDEL. A swine-cote of Vesta.[1]

PHIL. Then do you bring it having committed sacrilege?

BDEL. No: but that beginning[2] from Vesta I may distress some one.

PHIL. Well, bring it forward quickly, since I long to pass sentence.

BDEL. Come now, let me bring the tablets,[3] and the indictments. [*Exit.*]

PHIL. Ah me! you weary me, and will destroy me by wasting the time. I was wanting to draw furrows in my little farm.[4] [*Re-enter Bdelycleon.*]

BDEL. Here they are!

PHIL. Now call on *the case.*

BDEL. Aye, aye, sir.[5]

PHIL. Who is this first here?

BDEL. Confound it! how vexed I am that I forgot to bring out the urns.

PHIL. You fellow! whither are you running?

BDEL. To fetch the urns.[6]

PHIL. By no means; for I had these gills.

BDEL. Then *it will do* most excellently; for we have all things, as many as we want, except indeed the clepsydra.

PHIL. (*pointing to the chamber-pot*). What is this here? Is it not a clepsydra?

[1] Vide Dawes, p. 274. "*Vestæ* nomen a Græcis est: ea est enim, quæ ab illis Ἑστία dicitur." Cic. de Nat. Deor. lib. ii. 27.

[2] "Ἀφ' ἑστίας ἄρχεσθαι, to begin *at home*, i. e. at the beginning, and go through with a thing." *Liddell.*

[3] Cf. vs. 349.

[4] "A dicast's *farm* was of course his waxen tablets, and his furrow the long line of condemnation." *Mitch.* "The Scholiasts rightly explain it (for Bothe and others are mistaken): *ungue styli loco tabulas inscribere.*" *Fritzsche.* Cf. note on Thesm. 782.

[5] Cf. vs. 142.

[6] This is a common usage of ἐπὶ with an accusative. So ἐπὶ τὰ σκεύη, Thuc. viii. 28. Cf. Krüger's Gr. Gr. § 68, 42, obs. 2.

Bdel. You contrive them well, and after the country's fashion. But let some one bring out fire, as soon as possible, and myrtle branches, and the frankincense from within, that we may first of all offer our prayers to the gods.

Cho. Well now, we will utter an auspicious voice for you during[1] your libations and prayers, because you have nobly come to an agreement after your war and contention.

Bdel. First, now, let there be auspicious language.

Cho. O Phœbus,[2] Pythian Apollo, *grant* that the business which this man is planning before the doors be attended with good fortune to us all, since we have ceased from our wanderings. Io Pæan!

Bdel. O master and king, neighbour Aguieus, before the gate of my porch! accept the new religious rites, O king, which we institute anew for my father, and put an end to this exceeding harsh and sturdy disposition of his, instead of must having intermingled a little honey with his little passion; and *grant* that he be now merciful to the men, and pity the defendants more than the plaintiffs, and that he weep for them when they supplicate him, and take away the sting from his wrath, having ceased from his peevishness.

Cho. We join in these prayers with you, and sing a song upon your new offices, on account of the things aforesaid. For we are well inclined, since what time we perceived that you love the democracy as no[3] man does of those who are younger.

Bdel. If any Heliast be without, let him enter; since we shall not admit him when they begin to plead.

Phil. Who, then, is this defendant here? What a condemnation he shall get!

Bdel. Hear now the indictment! "A dog of the Cydathenian tribe[4] has indicted Labes, the Æxonian, for injustice,

[1] Mitchell compares Il. viii. 529; Od. xiv. 105.

[2] "Great Apollo, hear and bless
This our purpose with success!
Sacred incense and oblation
Rise before our habitation;
Former errors let them cover,
All our wand'rings, lo! are over.
Duly now our prayers to end,
Let the sacred shout ascend." *Mitchell.*

[3] Cf. Eccles. 1130.

[4] Cleon is meant.

in that he devoured the Sicilian cheese[1] alone. The penalty a collar of fig-tree."

PHIL. Nay, rather, a dog's death, if once he be convicted. [*Enter Xanthias with two boys dressed up as to resemble dogs.*]

BDEL. But see![2] here's Labes the defendant at hand.

PHIL. O the blackguard![3] What a thief's look he has too! How with his grin he thinks he will deceive me!

BDEL. Where is the plaintiff, the Cydathenian dog?

CYD. DOG. Bow, wow!

BDEL. Here he is.

PHIL. A second Labes this again; good at barking and at licking the pots.

BDEL. Silence, be seated, but do you [*to Xanthias*] mount up and accuse him.

PHIL. Come now, at the same time let me also pour in this and gulp it down.

XAN. as ACCUS. You have heard, O dicasts, the indictment, with which I indicted[4] this fellow. For he has done most villanous deeds both to me and to my messmates. For he ran away into the corner, and Sicelised a large cheese, and filled himself in the darkness—

PHIL. By Jove, it is evident he has: in truth, just now this disgusting fellow belched cheese upon me most abominably.

XAN. as ACCUS. And he did not give me a share when I asked for it; and yet who will be able to do you a kindness, unless one throw something to me also, your dog?

PHIL. Did he give you no share?

XAN. as ACCUS. Not even to me, his companion.

PHIL. (*supping his lentil-porridge*). For the fellow is hot, no less than the lentil-porridge.

BDEL. By the gods, father, do not condemn beforehand; before you hear both.[5]

[1] Alluding to the bribe Laches received.

[2] See Lid. Lex. voc. *καὶ μήν*.

[3] "Der verdammte Hund der! Ha, wie der Dieb aus dem Aug' ihm guckt!" *Voss*. Cf. note on vs. 455.

[4] For this rare construction, see Krüger's Gr. Gr. § 51, 10, obs. 2; Jelf, Gr. Gr. § 822, obs. 5. Brunck reads ἧς.

[5] Cf. Eq. 960. Eccles. 770.

PHIL. But, my good sir, the matter is evident: it cries out of itself.[1]

XAN. as ACCUS. Do not acquit him then, since he is besides far the fondest of eating alone[2] of all dogs; who, having circumnavigated the mortar[3] round about, has eaten up the rind from the cities.

PHIL. And I have not even enough[4] to patch up the bucket.

XAN. as ACCUS. Therefore punish him; for never could one bush be able to support two thieves,[5]—that I may not bark to no purpose, and in vain. But if you do not, henceforth I will not bark.

PHIL. Oh! oh! how great are the villanies he has denounced! The fellow's a thief! Don't you think so too, O cock? Certainly, indeed, by Jove, he winks at me.[6] Thesmothetes! Where is he? Let him give me the chamber-pot.

SOS. as THESM. Take it down yourself; for I will summon the witnesses. "Let the witnesses for Labes appear![7] bowl, pestle, cheese-grater, brazier, pot, and the other utensils which have been burnt at the fire!" [*To Philocleon.*] What! are you still making water, and don't sit down[8] yet?

PHIL. I fancy this fellow will evacuate to-day.

BDEL. Will you not moreover cease being ill-tempered and morose, especially to the defendants, but clingest to them with your teeth? [*To the dog.*] Get up, make your defence. Why are you silent? Speak.

PHIL. But this one seems not to know what to say.

BDEL. No; but he appears to me to have experienced that, which Thucydides also once experienced when on his trial.[9]

[1] Cf. Equit. 204.

[2] Amipsias ap. Athen. i. p. 8, *μονοφάγε καὶ τοιχωρύχε.*

[3] By the "mortar" the poet means Sicily. For *ὅστις*, see note on Thesm. 544.

[4] "And not enough is left me to fill up
The pitcher's chinks." *Wheelwright.*

[5] An adaptation of the proverb, *μία λόχμη οὐ τρέφει δύο ἐριθάκους.*

[6] See Herm. Vig. n. 297.

[7] See Krüger's Gr. Gr. § 55, 1, obs. 4 and 5, and note on Ran. 169.

[8] *οὐδέπω* (like *οὔπω*) is very rarely construed otherwise than with *past* tenses. For vs. 939, cf. Nub. 1427.

[9] Vide note on Acharn. 703. The Thucydides here mentioned

He was suddenly struck dumb in his jaws. [*To the dog.*] Get out of the way! for I will make your defence. Sirs, it is a difficult thing to answer in defence of a dog who has been calumniated; nevertheless, I will speak. For he is brave, and pursues the wolves.

PHIL. Nay, rather, he is a thief, and a conspirator.

BDEL. No, by Jove; he is the best of the dogs of the present day, and able to guard many little sheep.[1]

PHIL. What then's the good of him, if he devours the cheese?

BDEL. In that he fights for you, and guards the door, and in other respects is most excellent. And if he did steal, pardon him; for his education is imperfect.

PHIL. But I would have wished he had not even known his letters, so that[2] he might not have composed his oration to us, acting like a rogue.

BDEL. Hear, O good sir, my witnesses. Mount up, you cheese-grater, and speak aloud: for you happened to be housekeeper. Answer distinctly, if you did not grate down what you received for your soldiers. He admits having grated it down.[3]

PHIL. By Jove, he lies.

BDEL. My good sir, pity the wretched, for this Labes eats both offal and fishes' back-bones, and never remains in the same place; but the other is fit for nothing but a house-dog.

was the great opponent of Pericles. He was accused of treachery, and not being able to reply to the charge, was ostracised.

[1] See note on vs. 32, *supra*.

[2] "ὡς, ὅπως, and most frequently ἵνα, are construed with the *indicative of historical* tenses, to denote that the proposition *is not realized*, or *has not been realized*, because the principal clause contains something *merely desiderated*. This idiom is purely *hypothetic;* and one may, with slight alteration, suppose the principal clause transformed into a hypothetic clause (with εἰ), and the final clause into its apodosis (without ἵνα, &c.). Therefore the tenses have also the same signification as in hypothetic propositions:—ἵνα ἐγίγνετο, *so that it would have become*, or *might have become*, (the latter of continuing or repeated actions,) ἵνα ἐγένετο or γεγένητο, *so that it might have become*. ἂν is occasionally added, inasmuch as, even when the simply wished for principal clause may actually take place, yet the accomplishment of the final clause may be still problematical." *Krüger*. Cf. Harper's "Powers of the Greek Tenses," p. 114.

[3] See note on Nub. 1130.

For he remains there and asks his share of these things, whatever any one brings in ; otherwise he bites.

PHIL. Deary me! what in the world is the evil with which I am softened? Some evil encompasses me, and I am gained over.

BDEL. Come, I entreat you, pity[1] him, my father, and do[2] not destroy him. Where are his puppies? Mount up, O miserables, and whining, beg, and entreat, and weep.

PHIL. Descend, descend, descend, descend!

BDEL. I will descend; and yet this "Descend" has deceived very many indeed.[3] But, nevertheless, I will descend.

PHIL. (*burning his mouth with the lentil-porridge*). Confound it! How evil a thing is gulping down! For now in my opinion I had never in any wise shed many tears, unless I had been filled with the lentil-porridge.[4]

BDEL. Pray, is he not acquitted, then?

PHIL. It is difficult to know.

BDEL. Come, my dear little father, turn yourself to that which is better. Take this pebble here, and rush past to the second urn with your eyes shut, and acquit him, father.

PHIL. Certainly not; "for my education is imperfect."

BDEL. Come now, let me lead[5] you round this way by the shortest road.

PHIL. Is this the first *urn?*

BDEL. This is it.

PHIL. Here it goes then!

BDEL. (*aside*). He is deceived, and has acquitted unwittingly.

PHIL. Come, let me pour them out. How, then, have we contended? [*Takes up the balloting urns and empties them.*]

BDEL. The event will show.[6] Labes, thou art acquitted.

[1] See note on Ran. 1479.

[2] διαφθείρητε is first aor. subjunct. The Greeks never use the *present* subjunctive in this way, i. e. they never say μὴ τύπτῃς, &c., for *do not strike*.

[3] Vide Plat. Phæd. § 132; Xen. Œcon. i. 23; Equit. vs. 411.

[4] Very often the ἂν of the apodosis is omitted when the writer would denote that the event is *infallible*. See Krüger's Gr. Gr. § 54, 10, obs. 1. Cf. § 53, 10, obs. 5. On the use of the participle to represent the *conditional* clause, see Krüger's Gr. Gr. § 56, 11. For γνώμην ἐμήν, cf. Eccles. 349; Pax, 232.

[5] See note on Lys. 864.

[6] Mitchell compares Lys. 377; Plato, Theæt. p. 200, E.; Hipp. M. p. 288, B.

[*Philocleon falls down in a fainting fit.*] Father, father, what ails you? Ah me! Where is there any water? Raise yourself up.

PHIL. Now tell me that: is he really acquitted?

BDEL. Yes, by Jove.

PHIL. Then I am undone.[1]

BDEL. Don't be concerned, my good sir, but stand up.

PHIL. (*rising*). How, then, shall I forgive myself for this—having acquitted a defendant? What in the world will become of me?[2] But, O ye highly-honoured gods, pardon me! for I did it unwillingly, and not in accordance with my habit.

BDEL. And be not displeased, for I, my father, will support you finely, taking you with me every where to dinner, to the banquet, to the public spectacles, so that you spend the rest of your life agreeably; and Hyperbolus shall not deceive you, and laugh at you.[3] But let us go in.

PHIL. Aye,[4] aye, sir, if you think fit. [*Exeunt Philocleon, Bdelycleon, and attendants.*]

CHO. Well, go you with joy, wherever you will! [*To the spectators.*] But do you meanwhile, you countless myriads, now take care of what is about to be spoken well, lest it fall unprofitably to the ground, for it belongs to a stupid audience to act thus, but is not in character with you.[5]

PARABASIS.

But now, O people, give your attention, if you love any thing true; for now the poet desires to censure the spectators. He says he has been wronged, having first benefited them oftentimes; partly not openly, but that he, secretly assisting other poets, having entered the bellies of others, in imitation of the prophetic power and device of Eurycles,[6] poured forth

[1] See note on Eccles. 144.

[2] Cf. Nub. 791; Eccles. 912.

[3] See note on Nub. 689.

[4] Cf. vss. 142, 851.

[5] It must not be supposed from this passage that πάσχω ever really = δράω. See Liddell's Lex. voc. πάσχω, i. 2. When καὶ joins an affirmative clause to a negative one, especially in the phrase κού, it seems to take the signification of an *adversative* particle, as if it were ἀλλ' οὐ, or οὐδέ. But the opposition strictly lies in the negative. For πρὸς in this sense, see Krüger's Gr. Gr. § 68, 37, obs. 1.

[6] A celebrated ventriloquist. See Plat. Soph. § 80. One named

many comedies. And after this now venturing openly by himself,[1] having guided the mouths—not of other peoples, but of his own muses. But having been raised to such a pitch of greatness, and honoured as no man ever was amongst you, he says he has not, though elevated, completed his elevation, nor puffed up his own conceit, nor does he carouse around the Palæstra tampering with *the pupils.*[2] And if any lover, hating to have his darling satirized, hastened to him, he denies ever having acceded to any one, having a just judgment; that he may not make the muses, with whom he associates, procuresses. And when he first began to publish, he denies having attacked *mere* men, but with[3] the spirit of a Hercules, assailed the greatest *monsters*, forthwith from the commencement having boldly joined battle with the jagged-toothed[4] *monster* itself, from whose eyes most dreadful rays[5] of Cynna were glaring, and around whose head a hundred heads of flatterers, devil take them,[6] were licking round about; and it had the voice of a torrent pregnant with destruction, and the stench of a sea-calf, the unwashed testicles of a Lamia, and the rump of a camel. When he beheld such a monster, he denies having through fear bought him off with a bribe; but still even now he fights for you. And he declares that after him,[7] he last year attacked the night-mares, and the fevers, which used to strangle your fathers by night, and choke your grandfathers, and lying down upon their beds, used to glue together affidavits, and summonses, and evidences against those of you[8] who were quiet people; so that many leaped up in terror to the Polemarch. Having found such an averter of evil, a purifier of this country, you be-

Euryclides is mentioned by Athenæus, lib. i. 19, E., ὃς *πῦρ τε αὐτόματον ἐποίει, κ. τ. λ.* It is not perhaps generally known that the Septuagint Greek for a "*familiar spirit*" is *ἐγγαστριμυθία*, i. e. "*ventriloquism.*" He had published *six* comedies prior to the *Vespæ.*

[1] Alluding to the "Knights," and his attack upon Cleon.

[2] Alluding to Eupolis.

[3] These lines occur again in the Peace, 752—759.

[4] Cf. Eq. 1017. Cleon is meant.

[5] Vide Equit. vs. 765, *καὶ Κύνναν καὶ Σαλαβάκχαν.* Two courtesans.

[6] See note on Thesm. 879.

[7] "The Cleon of the author's Knights is meant." *Mitch.* *μετ' αὐτοῦ.* *Brunck.*

[8] Vs. 1274, *τοῖς πενέσταισι τῶν Θετταλῶν.* Lys. 819, *ὑμῶν τοὺς πονηροὺς ἄνδρας.*

trayed him last year, when he had sown with the newest[1] sentiments, which, through your not clearly understanding them, you made powerless. And yet, many times and on many occasions making libations, he swears by Bacchus, that no one has ever at any time heard better comic verses than these. This, therefore, is disgraceful to you, who did not understand them immediately.[2] But the poet has been esteemed none the worse among the wise, because, out-stripping his rivals, he utterly destroyed his hope of victory.[3] But henceforth, good sirs, cherish more and honour those of your poets who seek to say, and to find out, something new, and preserve their thoughts, and put them into your chests with your apples. And if you do this, there will be an odour of cleverness from your clothes throughout the year.[4]

O we, who once in olden time were brave in dances, and brave in fights, and on this very account[5] alone, most war-like men. This was formerly; was formerly. But now they are gone, and now these hairs flourish[6] still whiter than

[1] On this profession of originality, see Nub. 547.

[2] Alluding to his Clouds, which had been condemned in favour of Cratinus and Amipsias. See Schlegel, as quoted on Nub. 522.

[3] He alludes to his unsuccessful attempts to raise comedy from the mire of a licentious *αἰσχρολογία* to the condition of an elegant and intellectual entertainment.

[4] ὄζω is often thus used impersonally with *two genitives*, one of the origin of the smell, the other of the smell itself. Cf. Arist. Eccles. 524; Ach. 852; Plut. 1020; Pax, 529, and note on Pax, l. c.

"This believe if ye do,
Vest and cloak the year through
Will rich odours dispense,
Hitting keenly the sense
With a smell of ability,
Wit and gentility." *Mitchell.*

[5] A parody on the proverb πάλαι ποτ' ἦσαν ἄλκιμοι Μιλήσιοι. See Athen. xii. p. 524, F., note on Plut. 102. The chorus here point to their stings.

"O we, who once were ardent in the dance,
And brave in fight, of all men most courageous;
But this is of old date—'tis past—and now
These hairs of ours are whiter than the swan." *Wheelwright.*

[6] See Percy's Reliques, vol. ii. p. 162,

——" his reverend locks
In comelye curles did wave,
And on his aged temples grewe
The *blossomes of the* grave."

the swan. But even from these remnants we must assume youthful strength; for I consider my old age to be superior to the curls, and dress, and lewdness of many striplings.

If any of you, O spectators, having seen my shape, then wonders to see me laced up in the waist like a wasp, or what is the meaning of our sting, I will readily teach him, even though he should be unpolished before.[1] We to whom this rump is attached are Athenians, alone rightfully of noble birth, and of the native stock; a most manly race, and one which assisted this city most of all in battles, when the barbarian came, stifling the whole city with his smoke, and wasting it with fire, purposing to take away our combs by force. For we immediately ran out with spear and with buckler, and fought with them, having drunk sharp anger, man standing by man,[2] biting his lip through[3] rage; and by reason of the arrows it was not possible to see the sky. But, nevertheless, with the gods on our side, we repulsed them about eventide.[4] For, before we fought, an owl flew over our army. And then we followed, darting at their trowsers; but they fled, stung in their jaws and eye-brows; so that among the barbarians every where, still, even now, nothing has a braver name than the Attic wasp.

Truly,[5] then was I terrible, so that I did not fear any thing; and I subdued my foes, sailing thither with the triremes; for we had then no thoughts how we should speak a speech

[1] This, according to the Scholiast, is from the *Sthenobæa* of Euripides. Cf. Plat. Symp. p. 196, E. Soph. Rex, 289.

[2] 'Ανὴρ δ' ἐπ' ἀνδρὶ στὰς', Eur. Heracl. 837.

[3] Χεῖλος ὀδοῦσι δακὼν, Tyrt. ii. 22. Cf. Eur. Bacch. 621.

[4] The more usual phrase is πρὸς ἑσπέραν, or εἰς ἑσπέραν. See Pax, 966; Plut. 998, 1201; Eccl. 1047; Lys. 412.

[5] "O the days that are gone by, O the days that are no more,
When my eye was bold and fearless, and my hand was on the oar!
Merrily then, O merrily, I beat the brine to lath,
And the sea once cross'd, sack'd cities were the foot-tracks of my path.
O the days that are gone by!
Then with none was care to find
Dainty words and speech refined;
Reasoning much on taste and tact,—
Quick of tongue but slow to act!" *Mitchell.*

For πάντα, see Krüger's Gr. Gr. § 67, 10, obs. 1.

rightly, nor how we should calumniate any one, but[1] who should be the best oarsman. Hence, therefore, having taken many cities of the Medes, we are the chiefest cause of the tributes' being brought in hither, which the striplings steal.

If you often observe us, you will find us in all respects,[2] in our manners and way of living, most like to wasps. For in the first place, no animal, when irritated, is more irascible, nor yet more peevish than we. Next, we contrive all the rest like unto wasps. For being collected in swarms, like the wasps' nests, some of us act the dicast where the Archon *holds his court;* others by the Eleven; others in the Odeum; others crowded together near the walls, frequently bowing the head to the earth, scarcely moving in their cells, like the grubs. And we are most full of resources for the rest of our maintenance; for we sting every one, and procure a livelihood. But indeed[3] drones sit among us, not having a sting; who lie in readiness, and devour the fruit of our tribute, not being worn out with labour. But this is most grievous to us, if any one who has not seen service, carry off our salary, having received neither oar, nor spear, nor blister in defence of this country. But in brief, I move[4] that, whoever of the citizens has not the regular sting,[5] should not receive his three obols. [*Re-enter Philocleon and Bdelycleon.*]

Phil. Never, certainly, while I live, will I strip off this *cloak;* since it alone preserved me when drawn up for battle, when the mighty Boreas invaded me.

Bdel. You appear to wish to experience nothing good.

Phil. No, by Jove, for it is in no wise suitable for me. For before this, having been filled with small fry, I paid three obols to the fuller[6] as a debt.

Bdel. Yet certainly, at least,[7] let it be tried, since once you have delivered over yourself to me to benefit.

Phil. What then do you order me to do?

Bdel. Let go the cloak, and put on this mantle here in the fashion of a cloak. [*Takes off his cloak.*]

Phil. Ought one, then, to beget and bring up children, when this fellow now wishes to choke me?

[1] See note on Eccles. 342. [2] Cf. note on Thesm. 532.
[3] See Krüger's Gr. Gr. § 69, 14, obs. 4. [4] See note on vs. 270.
[5] See Krüger's Gr. Gr. § 50, 2, obs. 4. [6] See Mœris, p. 329.
[7] "'Αλλ' οὖν—γε, *doch gewiss wenigstens.*" *Krüger.*

BDEL. (*offering him a fine mantle*). Hold, take and put on this here, and don't talk.

PHIL. By all the gods, what is this plague?

BDEL. Some call it a Persian cloak, others a Caunace.

PHIL. But I fancied it a Thymætian wrapper. [*Puts it on.*]

BDEL. And no wonder too, for you have not been to Sardis, for you would have known; but now you don't know.

PHIL. What I? No, by Jove, certainly not: but to me it appears to be most like to a top-coat of Morychus.[1]

BDEL. No; these are woven at Ecbatana.

PHIL. Is woollen tripe made at Ecbatana?[2]

BDEL. By no means,[3] my good sir; this is woven by the barbarians at a great expense. Of a surety this consumed with ease a talent of wool.

PHIL. Ought we not then, pray, more properly to call this wool-consumer, than Caunace? [*Attempts to throw it off again.*]

BDEL. Stop, my good sir, and stand with it on.

PHIL. Alas, wretched man! how hot *a stench*[4] the filthy *garment* belched upon me! [*Throws it off.*]

BDEL. Will you not put it on?

PHIL. No, by Jove, not I. But, my good sir, if it must be so, put on me a baking-pot.

BDEL. Come, at least I will throw it around you.[5] Proceed then. [*Throws the mantle over Philocleon's shoulders.*]

PHIL. At least, however, lay down a flesh-hook too.

BDEL. Why? why, pray?[6]

PHIL. That you may take me out, before I waste away.

BDEL. Come now, strip off the accursed shoes, and put on quickly these Laconian ones.[7] [*Pulls off Philocleon's shoes.*]

[1] Cf. Ach. 887; Pax, 1008.

[2] "Philocleon here compares the woolly prominences on these garments to the crisp intestines of an ox." *Wheelwright.*

[3] See note on Ran. 1456.

[4] Cf. Arist. Fragm. 303.

[5] I should prefer περιβάλω. Cf. vs. 1210, where I would read κατακλίνω.

[6] Comp. Thesm. 84; Nub. 755; Pax, 1018.

[7] Vide Eccles. vs. 74, Λακωνικὰς γὰρ ἔχετε, καὶ βακτηρίας. In Athenæus, lib. xi. 483, B., "ὑποδήματα ἄριστα Λακωνικά."

PHIL. Why, can I ever bear to put on hostile shoes[1] made by enemies?

BDEL. (*offering a pair of Laconian shoes*). Put in your foot, my good sir, and stoutly tread upon the Laconian territory with speed.

PHIL. You do me injustice, in disembarking my foot upon the enemy's country. [*Draws back with only one shoe on.*]

BDEL. Come, the other foot also!

PHIL. By no means this one, since one of its toes is altogether a Laconian-hater.

BDEL. There is no other way but this.[2]

PHIL. Wretched man that I am, who[3] in my old age shall get no chilblain!

BDEL. Be quick and put it on; and then, like a wealthy man, advancing thus, swagger very effeminately. [*Puts on the other shoe, and arranges his dress.*]

PHIL. See! look at my dress, and observe to which of the wealthy I am most like in gait.

BDEL. To what? To a boil covered with garlic.

PHIL. Well now, I am eager to swagger.

BDEL. Come now, will you know how to utter dignified words, when very learned and clever men are present?

PHIL. I shall.

BDEL. What, then, can you speak?

PHIL. Very many: in the first place, how the Lamia[4] fizzled when it was caught; and then how Cardopion's mother——

BDEL. Tell me no fables,[5] but domestic stories about men, such as we are most accustomed to discourse of.

PHIL. Then I know that one of the very domestic *stories*, how—"Once upon a time there was a mouse and a weasel."[6]

BDEL. "O thou lubberly and ignorant fellow," said Theogenes to the scavenger, and that too, abusing him. Are you going to tell a story of mice and weasels amongst men?

PHIL. What sort of subjects[7] must I talk about?

[1] Vide Equit. vs. 315, 869.
[2] See note on Nub. 698.
[3] See note on Thesm. 544.
[4] See Athen. viii. p. 286, C. 306, D. Plutarch, Demetr. p. 901, B.
[5] See Krüger, Gr. Gr. § 62, 3, obs. 12.
[6] ποτ' ἦν. The usual introduction to a "*little anecdote*." See note on Lys. 784.
[7] See Krüger's Gr. Gr. § 51. 16. obs. 3

BDEL. Befitting a great man: how thou wast colleague in a mission with Androcles and Clisthenes.[1]

PHIL. But I have[2] never at any time been a state ambassador any whither, except to Paros, and that too when I received two obols.

BDEL. But certainly[3] you ought to tell how, for example,[4] Ephudion contended bravely in the pancratium with Ascondas, though he was now old and gray-headed; having, in truth, very strong ribs, and hands, and flanks, and a most excellent breast.[5]

PHIL. Stop, stop; you talk nonsense.[6] How could a man contend in the pancratium with a breast-plate on?

BDEL. Thus the wise are accustomed to discourse. But tell me another thing—when drinking with your entertainers, what most manly feat of yours in your youth do you think you could tell?

PHIL. That, that was the bravest of my feats, when I purloined Ergasion's vine-props.

BDEL. You will destroy me. What vine-props?[7]—But *tell* how once upon a time you pursued a boar, or a hare, or ran the torch-race; having bethought yourself of a most dashing feat.

PHIL. Then I know the most dashing feat; when I prosecuted Phaÿllus the racer for defamation, and cast him by two votes, being still a great lubberly boy.[8]

[1] "Androcles and Clisthenes were two despicable and vile contemporaries of our poet, whom he names παρὰ προσδοκίαν, as discharging the high office of θεωροί, as a sly rebuke to the Athenians, who were in the habit of intrusting their embassies to such mean persons." *Wheelwright.*

[2] "Mission! Commission, boy, you mean: yes, yes,
I trail'd a pike at Paros—by the token
I pouch'd a brace of obols for my services." *Mitchell.*

[3] See Krüger's Gr. Gr. § 69, 4, obs. 5.

[4] This sense of αὐτίκα is exclusively Attic. See Kön. Greg. Cor. p. 416.

[5] "As καὶ always belongs to what follows, it is very seldom put at the end of a verse; but it is so in Soph. Phil. 312; Ar. Vesp. 1193." *Liddell.* [6] See Herm. Vig. n. 113, 189.

[7] In this sort of construction ποῖος rejects the mention of the thing with aversion; *why talk to me of*—. Comp. Krüger's Gr. Gr. § 51, 17, obs. 12.

[8] See Merry Wives of Windsor, act v. sc. 5. There is a pun on the different meanings of διώκω and εἷλον.

BDEL. Cease; and rather[1] recline here, and learn besides to be a jolly fellow, and suited for society.

PHIL. How then shall I recline? Tell me quickly.

BDEL. Like a gentleman.

PHIL. (*throwing himself on the seat in an awkward posture*). Is it thus you order me to recline?

BDEL. By no means.

PHIL. How then?

BDEL. Stretch out your knees, and fling yourself in an easy[2] position, as they do in the gymnasium, on the coverlets. Then praise some of the brazen vessels; survey the roof; admire the tapestry[3] of the hall. Water for the hands; bring in the tables;[4] we sup; we are washed; now we pour out libations:—

PHIL. By the gods, are we feasting on a dream?

BDEL. A flute-girl plays on her flute:[5] your fellow-guests are Theorus, Æschines, Phanus, Cleon, and some other stranger at the head of Acestor. In company with these, see that you take up the catches cleverly.[6]

PHIL. What, really? Aye, as none of the Diacrii[7] shall take it up.

BDEL. I shall know: suppose me to be Cleon.[8] And first I sing *the catch* of Harmodius; and you will take me up:— "There never yet was a man in Athens"——

PHIL. "No, never such a knave, or thief."

BDEL. Will you do this?[9] You will perish by the way, if

[1] "Ἀλλά in Vesp. 1208 = *and rather*. So ἀλλὰ μὴ = *and not rather*." *Hoogeveen.*

[2] "Passow compares the Latin expression, *fusus in herba*." *Mitch.*

[3] τῶν δὲ χαλκωμάτων καὶ τῶν ἀργυρωμάτων ἐμάρμαιρε δοκία, Sophr. Frag. 15.

[4] Vide Athen. lib. ix. 408, E.; xiv. 641, D, where this passage is quoted, and illustrated by a passage from Achæus. See Krüger, Gr. Gr. § 62, 3, obs. 3, and note on Ran. 169.

[5] See Krüger's Gr. Gr. § 53, 6, obs. 3.

[6] See Krüger's Gr. Gr. § 54, 8, obs. 7; Creuzer, iii. 53; Wachsmuth i. 228; and note on Lys. 316.

[7] Vide Cramer's Greece, vol. ii. p. 404; Schömann, de Comit. pp. 9, 344.

[8] Comp. Krüger's Gr. Gr. § 54, 1, obs. 1. The true song will be found ap. Athen. xv. p. 695, A.

[9] Vide Dawes, Mis. Crit. p. 534. "Put a comma after βοώμενος, and cf. Eur. Hel. 1450; Philetærus ap. Athen. xiv. p. 633, E." *Dobree.*

you bawl *this*; for he will vow to utterly destroy and ruin you, and banish you from this land.

PHIL. But if he threaten, by Jove, I will sing another strain:—"You[1] fellow, you madman *possessed* of great might, you will overturn the city sometime![2]—It is just tottering."

BDEL. But how,[3] when Theorus, reclining at your feet, sings, having taken Cleon by the right hand, "My friend, having learned the story of Admetus, love the good."[4] What catch will you recite in reply to this?

PHIL. Somehow in this way:—"It is not possible to play the fox, or to be a friend to both at once."

BDEL. After this man Æschines the son of Sellus will take it up, a man clever and musical; and then he will sing:—"Money[5] and subsistence both to Clitagora,[6] and me, with the Thessalians"——

PHIL. "Much, in truth, have you and I squandered."

BDEL. This, indeed, you understand pretty well. But remember that we[7] go to dinner to Philoctemon's. [*Calls to a servant.*] Boy, boy, Chrysus, make ready the dinner for us, that we may be tipsy[8] for a while.

PHIL. By no means: drinking is bad; for from wine proceed both the breaking of doors, and the dealing of blows, and the throwing of stones; and then the paying of money, after your drunken head-ache.

BDEL. Not if you associate with gentlemen, for either they

[1] This and the following catch is from Alcæus, according to the Scholiast. [2] See note on Nub. 1236. Plut. 608.

[3] "τί δέ; *but how?* i. e. *only see now!* serving to pass on quickly to a fresh point, the Lat. *quid vero!* Of course τί δὲ beginning a clause has its simple interrog. and connective force." *Liddell.*

[4] Athen. lib. xv. 695, C.,

> Ἀδμήτου λόγον, ὦταῖρε, μαθὼν τοὺς ἀγαθοὺς φίλει,
> τῶν δειλῶν δ' ἀπέχου, γνοὺς ὅτι δειλοῖς ὀλίγη χάρις.

[5] Æschines seems to have been given to talk of his wealth, which was all in *Cloud-cuckoo-land*, as we find from the Birds, vs. 823.

[6] Vide Lys. 1237, Κλειταγόρας ᾄδειν δέον. A Thessalian songstress. [7] See Krüger's Gr. Gr. § 54, 8, obs. 7.

[8] Μεθύσκω, *make drunk*, μεθύσω, ἐμέθυσα. Pass. μεθύσκομαι, *get drunk, am intoxicated*, μεθυσθήσομαι, ἐμεθύσθην, μεθυσθῆναι. For verbs of this termination, see Krüger's Gr. Gr. § 39, 7, obs. 1. Μεθύω, *am drunk.* This verb is only found in the pres. and imperf.; the future, &c. belong to μεθύσκω, whose *passive* supplies the deficient tenses of μεθύω. See note on Plut. 1055.

intercede with the sufferer, or you yourself tell some witty story; a fable of Æsop, or of Sybaris, of the number of those which you have learnt at the banquet; and then you turn the matter into a jest, so that he lets you off, and takes his departure.[1]

PHIL. Then I must learn many[2] stories, if I am to pay nothing, if I commit any ill. Come now, let us go, let nothing detain us. [*Exeunt Philocles, and Bdelycleon.*]

CHO. Oftentimes, in truth, have I appeared to myself to be clever, and never at any time to be stupid; but rather so is Amynias[3] the son of Sellus, of the race of[4] Crobylus, that fellow whom I once saw, instead of his apple and pomegranate, dining with Leogoras;[5] for he hungers, like Antipho.[6] But indeed, he went as ambassador to Pharsalus, and then he there alone kept company with the Thessalian Penestæ alone,[7] being himself a beggar inferior to none. O happy Automenes, how we bless you! You have begotten children most skilful. In the first place, he who is a friend to all, and a very wise man, the most skilful in playing the cithara, whom homage attended. The second an actor,—'tis hard to say how[8] clever! Then Ariphrades,[9] by far the most clever, whom *his father* once affirmed upon oath to have spontaneously learned to act obscenely, going constantly into the brothels, having learned this from no one, but from his clever natural talent.

[1] Thus translated by Horace, (Sat. lib. ii. 1, vs. 86,) *solventur risu tabulæ, tu missus abibis.* For the aorists, see Krüger's Gr. Gr. § 53, 6, obs. 3.

[2] Cf. vss. 199, 95, 481. Krüger, Gr. Gr. § 47, 9.

[3] The name is changed owing to the law which ordained that the Archon's person should not be brought upon the stage. He was really the son of Pronapus. Vide *supra*, vs. 74. The author has also changed the orthography of his name, from Aminias to Amynias. See Athen. V. p. 218, D.

[4] See note on Aves, 13.

[5] Vide Nub. vs. 109. Noted for his luxurious living. He was father of Andocides the rhetorician.

[6] Not the tragic writer, but a dream-interpreter and diviner of that name.

[7] The Attics are very fond of these and similar combinations. Cf. Ach. 253; Eq. 2, 189; Plut. 65, 418, 879; Eur. Cycl. 268. For the genitive, see Krüger's Gr. Gr. § 47, 9.

[8] See note on Lys. 198.

[9] Comp. Eq. 1281; Pax, 883; Eccles. 129.

There are some who said of me, that I was become reconciled with him again, when Cleon was troubling me a little, assaulting me, and provoked me with abuse. And then, when I was flayed with beating, those outside laughed to see me bawling loudly, there being no concern[1] for me, but only just to know, if I should utter any little jest, when hard put to it. Having observed this, I played the ape a little.[2] So now "the prop deceived the vine." [*Enter Xanthias.*]

XAN. O tortoises! happy in your hide, and thrice happy in the covering on your sides! How well and cleverly you have roofed over your backs with shell, so as to keep off the blows! But I am dead with being tattooed with a stick.

CHO. What[3] is the matter, boy? for it is right to call him "boy," who receives blows, even if he be old.

XAN. For is not the old fellow a most mischievous pest, and far the most quarrelsome of the guests in his cups. And yet there were[4] present Hippyllus, Antipho, Lycon, Lysistratus, Theophrastus, and Phrynichus.[5] Of all these he was by far the most insolent. For forthwith, when he was filled with many good things, he danced, he skipped, he farted, he laughed, like a little ass well fed with parched barley. And he beat me wantonly, crying out, "Boy, boy." Then Lysistratus, when he saw him, made a simile:—"You are like, my old boy, to a newly-enriched old man,[6] and to a constable who has run[7] away to a chaff-heap." But he bawled aloud, and compared him in turn "To a locust which had cast[8] the leaves of its cloak," and to "Sthenelus[9] stripped of his trap-

[1] Vide Iphig. in Aul. vs. 1563, ᾧ τοῦτ' ἦν μέλον. Cf. Krüger's Gr. Gr. § 56, 9, obs. 5.

[2] For ὑπό τι, cf. Xenarchus, ap. Athen. xv. p. 693, B. Macho, ibid. xiii. p. 579, C. 579, D. Diphilus, ibid. iv. p. 157, A. Julian, Cæs. p. 317, C. Hippocr. Prorrhet. i. 22. Porson, Advers. p. 147. Opusc. p. 248, 285.

[3] A parody on Soph. El. vs. 25.

[4] καίτοι, *and yet, quamquam*, in independent propositions; καίπερ, *although*, with a participle. See note on Eccles. 159.

[5] See Krüger's Gr. Gr. § 50, 5, obs. 6.

[6] See Lidd. Lex. voc. τρύξ.

[7] Vide *supra*, vs. 189. Alluding to the proverb ὄνος εἰς ἀχυρῶνας ἀπέδρα.

[8] "The worn mantle of Lysistratus is here depictured by an image taken from autumn, when trees shed their leaves." *Conz.*

[9] Sthenelus is said to have been a mime and tragic actor.

pings." They applauded vehemently; except Theophrastus only, and he made mouths, as if, forsooth,[1] he were clever. The old fellow asked Theophrastus:—"Tell me, on what do you plume yourself, and pretend to be a pretty fellow, you who play the parasite towards whoever[2] happens to be well off?" In such manner did he wantonly insult them in turn, jeering them rudely, and moreover most absurdly telling stories which had nothing to do with the matter. Then, when he was drunk, he comes home beating all, whoever comes[3] in his way. And see now! here he comes reeling! But I will get out of the way, before I receive blows. [*Enter Philocleon, armed with a torch, and accompanied by a flute-girl.*]

Phil. Hold up the torch! lend the light![4] Some one of those who follow behind me shall weep. How I will make roast meat of you, you villains, with this here torch, if you will not begone! [*Enter Bdelycleon.*]

Bdel. Upon my word you shall give satisfaction to us all for this to-morrow, even if you be very headstrong. For we will come in a body to summon you to trial.

Phil. Ho! Whew! to summon me! Your words[5] are obsolete. Do you know that I can't even bear to hear of suits? Bah! bah! [*Exit Bdelycleon.*] This pleases me.[6] Throw away the balloting urns. Won't you go away? Where's[7] the Heliast? Out of the way! [*To the flute-girl.*] Come up hither, my little golden cock-chafer, having taken hold of this rope with your hand. Keep tight hold! but take care, for the rope is rotten. Yet certainly, how-

[1] See Weiske, Pleon. Gr. p. 177. Hoogeveen, Gr. Part. p. 46, ed. Seager. Pflugk, Hec. 1152. Matthiä, p. 1066.

[2] For similar usages of ἀεὶ with an article, Mitchell refers to Plut. 1026; Eccl. 1162; Pax, 774; Æsch. Prom. 973; Soph. Phil. 131; Eur. Hec. 1164. Cf. Krüger's Gr. Gr. § 50, 8, obs. 9, and § 50, 10, obs. 5, and note on Plut. 1026.

[3] See note on vs. 554, *supra*.

[4] Ἄνεχε (sc. τὴν δᾷδα), πάρεχε (sc. τὸ φῶς), the usual cry at *wedding-processions*, which Philocleon here parodies, and applies to his own drunken procession, being accompanied home by a loose female of the town, and followed by a number of persons whom he has insulted in the way. Cf. Eur. Troad. 308; Cycl. 203.

[5] ὑμῶν sc. ἐστιν, *belong to*. [6] Meaning his present companion.

[7] "What had heretofore ranked with him as the highest of human titles, viz. that of Heliast, is now with the utmost levity applied to a mere fopling like his son." *Mitchell.*

ever, it bears rubbing. You see how cleverly I stole you away, when now about to practise on the guests. Wherefore repay the favour to this my tail. But you will not repay it, or set about it, I well know; but will deceive it, and grin greatly at it; for you have done it already to many others.[1] But if now you will be no ill woman,[2] when my son dies, I will redeem you and keep you as my concubine, my little pig. But now I am not master of my own property, for I am young, and am very strictly watched. For my little son watches me, and he is morose, and a cummin-splitting cress-scraper[3] besides. On this account, therefore, he fears for me, lest I should be corrupted; for he has no father but me. And see, here he is himself too! He seems to be running towards you and me. But stand with these torches as soon as possible, that I may wantonly mock[4] him, as he once did me before my initiation. [*Re-enter Bdelycleon.*]

Bdel. You there, you fellow, you dullard and whoremaster! you desire and seem to love a handsome[5] coffin. By Apollo, you certainly shall not get off with impunity for doing this!

Phil. How you would like to eat a vinegar suit!

Bdel. Is it not shameful that you[6] should mock me, after having stolen the flute-girl from the guests?

Phil. What flute-girl? Why do you utter these absurdities, as though you had fallen from the tomb?[7]

Bdel. (*pointing to the flute-girl*). By Jove! this, I ween, is your Dardanis.

Phil. No; but in the market-place a torch[8] is burning in honour of the gods.

Bdel. Is this a torch?

Phil. Yes, certainly, a torch. Don't you see it spotted?

[1] See note on Thesm. 350.

[2] Part of this verse occurs in Eur. Hippol. 512.

[3] Theoc. i. 55, *καταπρίων τὸ κύμινον*. From this Hesychius appears to have taken his explanation—*καθὰ εἰώθαμεν τοὺς ἄγαν φειδωλοὺς κυμινοπρίστας καλεῖν*. Cf. Alexis ap. Athen. viii. p. 365, C.

[4] *Τωθάσω* is a first aor. subj. See note on Lys. 1243.

[5] Used as a nickname for *an old woman*.

[6] See note on Ran. 610.

[7] i. e. *ἀπὸ τοῦ νοῦ*. The joke turns upon the similarity of sound. Cf. Nub. 1273.

[8] "At flagrans odiosa loquacula *λαμπάδιον* fit." Lucret. lib. iv. 1158.

BDEL. But what is this black part in the middle of it?

PHIL. The pitch, I suppose, is coming out of it as it burns.

BDEL. But is not this thing behind a rump?

PHIL. Nay, this is a branch which projects from the torch.

BDEL. What do you say? What branch? [*To the flute-girl.*] Will you not come hither? [*Takes the girl by the hand and proceeds to lead her away.*]

PHIL. Ah! ah! what are you going to do?

BDEL. To take and lead this woman away, having deprived you of her, and thinking you to be old,[1] and able to do nothing.

PHIL. Now hear me: when I was a state ambassador at Olympia, Ephudion contended bravely with Ascondas, though he was now an old man. Then the elder struck and prostrated the younger with his fist. Wherefore, take care, lest you get a pair of black eyes.

BDEL. (*retiring with the flute-girl*). By Jove, you have thoroughly learned Olympia. [*Enter a baking-woman, attended by her witness.*]

B. WOM. (*to her witness*). Come, stand by me, I entreat you by the gods, for here is the fellow who ruined me, striking me with his torch, and knocked out afterwards ten loaves at an obol a-piece, and four which I had given into the bargain. [*Re-enter Bdelycleon.*]

BDEL. Do you see what you have done? We must have troubles and law-suits again, on account of your drunken folly.[2]

PHIL. By no means; for witty stories will make it up; so that I know that I shall make peace with this woman.

B. WOM. By the two goddesses, you certainly shall not mock with impunity Myrtia, daughter of Ancylion and Sostrate, after having destroyed my wares[3] in this way.

PHIL. Hear me, woman; I wish to tell you a pleasing story.

B. WOM. By Jove, not to me,[4] my good sir.

[1] Vide Pac. 697, γέρων ὢν καὶ σαπρός. See note on Thesm. 1025.

[2] "Seest thou thy work? Trouble and litigation
We needs must have through your intemperance." *Wheelwright.*

[3] We might rather have expected μου, as in Plut. 207. See Krüger, Gr. Gr. § 47, 9, obs. 12; Jelf, § 552, 3; Matthiä, § 466, and Lys. 448.

[4] See Krüger's Gr. Gr. § 67, 14, obs. 5, and § 62, 3, obs. 12.

PHIL. An audacious and drunken bitch barked at Æsop as he was going home from dinner at evening. And then he said, "O bitch, bitch, if, by Jove, you were to purchase some wheat from some quarter in return for your abusive tongue, you would appear to me to be wise."

B. WOM. What, do you laugh at me? I summon you, whoever you are, before the Market-clerks, for injury[1] done to my wares, having this Chærephon as my witness.

PHIL. Nay, by Jove, hear, if I appear to say any thing to the purpose. "Once upon a time Lasus[2] and Simonides brought rival plays upon the stage. Then Lasus said, 'I am little concerned.'"

B. WOM. What, really, you fellow?

PHIL. And you, now, Chærephon, appear to me to be a witness to a sallow[3] woman, "To Ino suspended at the feet of Euripides."[4] [*Exeunt Baking-woman and witness.*]

BDEL. See! here's another coming to summon you, as it seems. Certainly, indeed, he has his witness with him. [*Enter a plaintiff, attended by his witness.*]

PLAIN. Ah me, miserable! I summon you, old man, for outrage.

BDEL. For outrage? Nay, nay,[5] by the gods, don't summon him; for I will pay you the penalty for him, whatever you fix it at, and will owe you thanks beside.[6]

PHIL. Nay, rather, I will make peace with him willingly; for I confess that I struck and pelted him.[7] But come hither

[1] For this genitive, see Krüger's Gr. Gr. § 47, 22.

[2] For the age of Simonides, and consequently of Lasus, see Bentley's Phalaris, pp. 39—42, &c. From the Epigram, we find that when Adimantus was Archon, Ol. lxxv. 3, Simonides was eighty years of age.

'Αμφὶ διδασκαλίῃ δὲ Σιμωνίδῃ ἕσπετο κῦδος
'Ογδωκονταέτει παιδὶ Λεωπρεπέως.

[3] The Scholiast compares Theoc. ii. 88, *καί μευ χρὼς μὲν ὁμοῖος ἐγένετο πολλάκι θάψῳ.*

[4] Alluding to the "Ino" of Euripides, where she is represented as standing on a rock in the act of casting herself into the sea, and pale at the thoughts of approaching death.

[5] For these repetitions of the negative, cf. Pax, 385, 928. Lys. 740. Eccles. 869. Equit. 19. Nubes, 196, 267. Viger, p. 453. Hermann, n. 262.

[6] See note on Lys. 628. Aristides, iii. p. 445.

[7] The inf. of the aorist retains its proper signification of a *past*

first. Do you commit it to me, what damages it behoves me to pay for the matter, and henceforth to be your friend; or will you mention *the sum?*

PLAIN. Do you mention it; for I am not desirous of[1] law-suits or troubles.

PHIL. "A man of Sybaris fell from a chariot, and, as it happened, had his head broken very[2] violently; for he happened to be not well skilled in horsemanship. And then a friend who stood by said to him, 'Let[3] every man practise the craft which each is acquainted with.'" Thus do you also run away to the house of Pittalus.[4]

BDEL. This, too, is on a par with the rest of your conduct.

PLAIN. But, however, do you relate what he answered.

PHIL. Hear, fly not. "At Sybaris, a woman once upon a time broke a pitcher——."

PLAIN. (*to his witness*). I call you to bear witness to this.

PHIL. "The pitcher, therefore, having a person with it, called witnesses. And then the woman of Sybaris said, 'If, by Proserpine, you had abandoned this bringing of witness, and immediately purchased a bandage, you would have had more[5] sense.'"

PLAIN. Go on insulting, until the Archon[6] call on the suit. [*Exit plaintiff with his witness.*]

BDEL. By Ceres, you certainly shall not stay here[7] any longer. [*Seizes him.*] But I, having taken you upon my shoulders——

tense only after "verba declarandi et putandi," and in the construction of the "accusative with an inf. accompanied by the article." See Vesp. vs. 1447; Av. vs. 5. Cf. Krüger's Gr. Gr. § 53, 6, obs. 9; and note on Nub. 1130.

[1] Cf. Thuc. viii. 48.

[2] Cf. Acharn. 1180. Pax, 71. Plato, Gorg. p. 469, D. Isocr. Callim. p. 381, A. But in Lysias, p. 99, 43, καταγεὶς τὴν κεφαλήν. So also Demosth. Cor. § 67. See Pierson on Mœr. p. 233. Thom. M. p. 499.

[3] Vide Hor. Epist. I. xiv. 44:

"Quam scit uterque libens, censebo exerceat artem."

For the construction, see Krüger, Gr. Gr. § 54, 3, obs. 1.

[4] Vide Acharn. vs. 1032, 1222.

[5] Vide Theocrit. Idyll. xi. 74, τάχ' ἂν πολὺ μᾶλλον ἔχοις νοῦν.

[6] Elmsl. ad Med. 310.

[7] ἐνταυθοῖ, Brunck. "In Homer only with the imperatives ἧσο, κεῖσο. Also in later writers. Never in Attic, for where it is found it should be altered into ἐνταυθί." *Liddell.*

PHIL. What are you doing?

BDEL. What am I doing? I am carrying you from hence within; otherwise witnesses will soon fail those who will summon you.

PHIL. "The Delphians once *accused* Æsop"——

BDEL. "I am little concerned."

PHIL. "Accused him of having stolen a bowl belonging to the god; but he told them that, 'Once upon a time the beetle'"——

BDEL. Ah me! how I will destroy you together with your beetles! [*Exit Bdelycleon carrying Philocleon off the stage.*]

CHO. I deem the old man happy for his good fortune, because[1] he has so far ceased from his sober ways, and mode of life; and now having learned different things instead, assuredly he will experience something great towards luxury and ease. But perhaps he will not be willing, for it is difficult to renounce one's nature, which one has always had. And yet many have experienced this: by siding with the opinions of others, they have changed their habits. But the son[2] of Philocleon will go off, having met with much praise from me, and from those who are wise, on account of his love for his father,[3] and his wisdom. For I have associated with no one so amiable; nor have I been so passionately in love with any one's ways, or been so delighted with them. For in what argument in reply was he not superior,[4] wishing to adorn his parent with grander things? [*Enter Xanthias.*]

XAN. By Bacchus, some deity has introduced perplexing

[1] After the analogy of *οἷος = ὅτι τοιοῦτος, ὅσος = ὅτι τόσος, ὡς = ὅτι οὕτως*. See Jelf, § 804, 9; Matthiä, § 480, obs. 3; Herm. Vig. n. 194. Nevertheless I should prefer to put a full stop before *οἷ*, thus making it *interjectional*. Cf. 188.

"Old man, I praise thy happy fate,
Whose life and manners have of late
Been alter'd from their rugged state." *Wheelwright.*

[2] So *παῖς ὁ τοῦ Μενεσικράτους*, Inscript. Leucad. ap. Rose, p. 18. *παῖς ὁ Τρίακος*, Inscript. ap. Leak. Mus. Crit. ii. p. 570. Cf. Eur. Helen, 62. Iph. A. 198, ed. Hartung. Anacreontica, V. vs. 9.

[3] See Lidd. Lex. voc. *φιλοπατρία*.

[4] "For in what strife of words has he
Not shown his arguments to be
Of more convincing potency?" *Wheelwright.*

troubles into our house:[1] for the old man, after that he had been drinking for a long time, and heard the flute, being overjoyed at the circumstance, ceases[2] not during the night to dance those old-fashioned dances with which Thespis used to contend for the prize. And he says he will show the tragedians of the present day to be old dotards,[3] being about to dance a match with them in a short while.

PHIL. (*from within*). Who sits at the doors of the vestibule?

XAN. This mischief now is spreading.[4]

PHIL. (*from within*). Let these bars be unfastened, [*enter Philocleon,*] for now is the beginning of the dance——

XAN. Rather, perhaps, the beginning of madness.

PHIL. Which[5] twists the side forcibly. How my nostril groans, and my vertebra sounds!

XAN. Drink hellebore. [*Philocleon commences to dance.*]

PHIL. Phrynichus cowers[6] like a cock——

XAN. You will hit me by and by.

PHIL. Kicking out his leg sky-high. The rump gapes.

XAN. Look to yourself.

PHIL. For now the socket turns loosely in my joints. [*Enter Bdelycleon.*]

BDEL. Not well, by Jove! certainly not; but a mad affair.

PHIL. Come now, let me make a proclamation, and invite my antagonists. "If any tragedian professes to dance well, let him come in here, to dance a match with me." Speaks any one, or none? [*Enter a boy dressed like a crab.*]

BDEL. That one only.

PHIL. Who is the wretch?

BDEL. The middle son of Carcinus.

PHIL. Well, this one shall be swallowed down; for I will kill him with a knuckle-dance;[7] for he is good for nothing at rhythm. [*Enter a second boy dressed like a crab.*]

[1] See Bentley's Phalaris, pp. 264, 265. Porson, App. Toup. p. 485.
[2] See note on Ran. 434. [3] Vide Nub. 926.
[4] Cf. Nub. 916. [5] See Bentley's Phalaris, pp. 265, 268.
[6] πλήσσει, Brunck, after Bentley's emendation.
[7] Comp. Pax, 123.

"I'll swallow him anon then.
Odsfish! I'll beat him into harmony!
I'll teach him in a musical tattoo
What are the rules of rhythm: surely the knave
Has yet to learn them." *Mitchell.*

BDEL. But, wretched man, here comes another tragedian of the family of Carcinus, his brother.

PHIL. Then, by Jove, I *have* bought fish.[1]

BDEL. Nay, by Jove, nothing else but crabs; for here approaches another again of the sons of Carcinus. [*Enter a third boy dressed like a crab.*]

PHIL. What is this which approaches? a shrimp, or a spider?

BDEL. This is the pinna-guard[2] of the race, the youngest that makes tragedy.

PHIL. O Carcinus! happy in your possession of fine children. What a multitude of wrens has fallen down! But I must go down[3] against them, wretch! Mix brine-pickle for these, if I conquer.

CHO. Come now, let us all make a little room for them, that in quiet before us they may whirl themselves about. [*Philocleon and the sons of Carcinus dance.*] Come, O celebrated offspring of your marine *sire*, skip along the sand and the shore of the barren sea, ye brothers of shrimps. Whirl round the foot swiftly, and let every one fling up his heels in the manner of Phrynichus, so that the spectators, having seen your legs aloft,[4] may cry out "O!" Whirl round, advance in a circle, and punch yourself in the belly, fling your leg sky-high, let gyrations be made; for the king himself who rules the sea, your father, approaches, delighted with his own children, the noble trio.[5] [*Carcinus enters and joins the dance.*]

But quickly lead us out of doors, if at all you like to dance; for no one has ever done this before—dismissed a chorus of comedians dancing.[6] [*Exeunt omnes.*]

[1] There is a play upon his father's name, Carcinus, i. e. *crab*. Cf. vs. 1515. See notes on Nub. 1259. Thesm. 169, 440. The father's name was really Carcĭnus, but the comic writers converted it into Carcīnus, in order to make a *crab* of him. He is mentioned by Athenæus (viii. p. 351, F. V. p. 189, D. xiii. p. 559, F.) as a tragic writer, quoting his *Semele* and his *Achilles*.

[2] Xenocles is meant. See note on Nub. 1259.

[3] See Krüger, Gr. Gr. § 56, 18, obs. 3.

[4] See Bentley's Phalaris, p. 269.

[5] There is also a pun on τρεῖς and ὀρχέομαι.

[6] "The Chorus enters dancing, but does not make its exit in that manner." *Scholiast.*

END OF THE WASPS.

PEACE.

DRAMATIS PERSONÆ.

TWO SERVANTS OF TRYGÆUS.
TRYGÆUS.
DAUGHTERS OF TRYGÆUS.
MERCURY.
WAR.
TUMULT.
CHORUS.
HIEROCLES.
SICKLE-MAKER.
CREST-MAKER.
BREASTPLATE-MAKER.
TRUMPET-MAKER.
HELMET-MAKER.
SPEAR-MAKER.
SON OF LAMACHUS.
SON OF CLEONYMUS.
PEACE. }
OPORA. } Mutes.
THEORIA. }

THE ARGUMENT.

"*Aristoph.* Εἰρήνη. In the thirteenth[1] year of the war: Pac. 990, τρυχόμεθ' ἤδη τρία καὶ δέκ' ἔτη. Schol. Pac. 353, ιγ' γὰρ ἔτη εἶχον πολεμοῦντες. Consequently not before the spring of the archon *Astyphilus*." *Clinton, Fast. Hellen.*, p. 69. "The Peace of Aristophanes, according to a recently discovered notice of the Scholiast, was brought out in the archonship of Alcæus, at the Great Dionysia, that is, in the March of the year 421. This piece obtained the second prize, the Κόλακες of Eupolis the first, and the Φράτορες of Leucon the third." *Droysen.* The plot is this:—Trygæus, a rustic patriot, deeply indignant at the continuance of the Peloponnesian war, resolves to ascend to heaven for the purpose of remonstrating with Jupiter on the evils which he has been inflicting on the Grecian cities. He accomplishes his aërial voyage on the back of a gigantic dung-beetle, which he has fed and trained for this excursion; but finds that the gods have emigrated from their usual place of residence, and that their place in heaven is occupied by the demon of War, who is occupied in pounding the Greek states in a huge mortar. His benevolent enterprise is not, however, destined to be fruitless; for having learned from Mercury that the goddess Peace has been shut up in a dungeon, he contrives, by the help of all the Greek nations, to extricate her from her imprisonment, and descends with her in triumphal state to earth.—The play concludes with the restoration of the goddess to her ancient honours, the festivities of the rural population, and the nuptials of Trygæus, who is but poorly rewarded for his adventurous flight by receiving the hand of a nymph of somewhat equivocal reputation. Droysen[2] surmises that there were two editions put forth by the poet, of which the present copy is the second.

[1] See, however, Droysen's note, as quoted ad l. c.

[2] "Diese äusseren Gründe, in Verbindung mit den oben bezeichneten Sonderlichkeiten des Stückes, veranlassen mich zu glauben, dass der Frieden, wie wir ihn jetzt haben, die spätere Bearbeitung mit sehr starken und nichts weniger als glücklichen Veränderungen ist."

PEACE.

[SCENE—*the interior of a farm-yard; two servants are seen busily engaged near a large pig-sty.*]

1ST SERVANT. BRING, bring as quickly as possible, a cake for the beetle.

2ND SERVANT. Here it is. Give it to him, the devil take him![1] And may he never eat a sweeter cake than it![2]

1ST SER. Give him another cake, made of ass's dung.

2ND SER. Well! there's another![3] Why, where is the one you brought just now? Has he not devoured it?

1ST SER. Yes, by Jupiter, he snatched it away and bolted it whole, having rolled it round with his feet. Come, beat up for him, then, as quickly as possible, many thick[4] ones.

2ND SER. You dung-gatherers,[5] help me, by the gods, if you do not wish to allow me to be suffocated![6]

1ST SER. Give him another, another *made of the dung* of a boy-catamite; for he says he likes it beaten up.

2ND SER. Very well.—From *one* thing, sirs, methinks I am free; for no one can say that I eat while I knead.

[1] "Gieb ihn ihm, den der Henker holen mag!" *Droysen.* Cf. note on Thesm. 879.

[2] "*Utinam tu nunquam suaviorem hac mazam comedas!* All the wit of the passage was lost in the corrupt reading φάγοι for φάγοις. This is a frequent error of the copyists, especially in the end of a verse." *Brunck.* The reading proposed by this learned editor improves the sense of the passage, but it is unfortunately unsupported by any authority.

[3] "Da ist noch einer!" *Droysen.*

[4] See note on Thesm. 351.

[5] "It is *here* used in its purely technical signification, though elsewhere it is used as an abusive term." *Droysen.*

[6] Cf. Eccles. 370, 1055, 1068. Vesp. 439. Thesm. 698.

1st Ser. Ha! Bring another, and another, and another; and still beat up others.

2nd Ser. No, by Apollo, will I not! for I am no longer able to bear the filth. Therefore I will seize and take away the filth itself.[1] [*Exit.*]

1st Ser. Aye, by Jupiter, to the deuce, and yourself into the bargain. [*Re-enter 2nd Servant.*]

2nd Ser. (*to the spectators*). If any of you knows, let him tell me whence I can purchase an unperforated nose; for it appears no task is more wretched than to knead and offer a beetle to eat.[2] For a pig or a dog readily[3] falls to, according as one evacuates; but this fellow bears himself haughtily through pride, and does not deign to eat, unless I serve up a kneaded ball to him, as if he were a lady, having beaten it up the whole day. But I will see if he has ceased from eating, having opened a little[4] of the door in this way, that he may not see me. [*Goes to the pig-sty and peeps in.*] Fall to! May you never leave off eating till[5] you burst unawares. How the abominable creature stoops down and keeps eating like a wrestler,[6] laying his grinders to it; and that too turning round his snout and two paws somehow in this way,[7] like those who twist the thick ropes for merchant vessels. The creature is abominable, and stinking, and gluttonous; and I know not of what deity in the world it is the attack.[8] For, indeed, it does not appear to me to belong to Venus, nor, assuredly, to the Graces.

1st Ser. Why, whose is it?

2nd Ser. It must be that this is the portent of Jupiter

[1] "*Ipsam igitur sentinam s. mactram correptam auferam.*" *Beck.* Droysen has understood it differently: "Ich bring' die ganze Jauche lieber ihm selber hin."

[2] See note on Vesp. 451. [3] Cf. Equit. 31, 1292.

[4] Eur. Iph. Aul. 857, *τίς ὁ καλῶν πύλας παροίξας*;

[5] See Priscian, xviii. p. 1206, ed. Putsch.

[6] "Wrestlers and prize-fighters needing food of a solid and sustaining kind." *Voss.*

[7] "Sensus: *ita caput et manus manducando scarabæus circumagit, ut, qui crassos funes in usum navium onerariarum contorquent.*" *Beck.* "Und dazu," *u. s. w.* *Droysen.*

[8] "Und wess' von den Göttern sein mag dieses Plagevieh,
Ich weiss es nicht." *Droysen.*

Cf. Vesp. 1475. Virg. Æn. iii. 215, "Cujus pestis et ira Deûm?" Synes. Epist. 57, *εἰ δαιμόνων εἰσὶ προσβολαί.*

descending in thunder. Therefore some one of the spectators, some stripling wise in his own conceit, will now say, "What's the matter? For what purpose the beetle?" And then some Ionian, who sits beside him, says, "I fancy[1] this hints[2] at Cleon; since he[3] shamelessly eats excrement."—But I will go in and give the beetle to drink. [*Exit.*]

1st Ser. (*coming forward*). And I will tell the argument to the boys, and to the youths, and to the men, and to the oldest men, and furthermore to those who think themselves ever so much more than men.[4] My master is mad after a new fashion; not as you *are mad*, but in another very novel way. For, looking up to heaven throughout the day, he thus with open mouth reviles Jupiter, and says, "O Jupiter, what in the world are you intending to do? Lay aside the besom! Do not sweep away Greece!"

Trygæus (*behind the scene*). Ho! ho!

1st Ser. Be silent! for methinks I hear his voice.

Try. (*behind the scene*). O Jupiter, what in the world do you wish[5] to do to our people? You will gut our cities without being aware of it.

1st Ser. This, this is the very[6] mischief of which I spoke; for you hear the proof of his madness. But you shall hear what he said at first, when the phrensy[7] began. For here he said to himself, "Would[8] that I could proceed direct to the mansion of Jupiter!" Then he used to construct slender little ladders, and clamber up upon these towards heaven; till he fell down and broke his head.[9] And yesterday, after

[1] He uses *δοκέω*, *κεῖνος*, and *ἀναιδέως* in accordance with the Ionic dialect.

[2] For the construction, comp. Eq. 1085; Av. 970.

[3] "The commentators are mistaken, who understand this of Cleon, when it ought to be understood of the beetle. If he had meant Cleon, he would not have used *κεῖνος*, but *οὗτος*." *Hotib.* "Denn der da speiset auch den Unrath unbeschamt." *Droysen.* *ἐκεῖνος* is often found, as here, referring to the *nearer* noun. See Krüger's Gr. Gr. § 51, 7, obs. 10.

[4] "Ich will indessen die Fabel . . . . . sonderlichst
Den Uebermannesaltermännern zu wissen thun." *Droysen.*

[5] Soph. Ajax, 585, *ὦ δέσποτ' Αἴας, τί ποτε δρασείεις φρενί;*

[6] Cf. Eur. Orest. 665. Xenoph. Anab. i. 9, 21. Lysias Andoc. p. 106, 23. Elmsl. Med. 97. Valck. on Herod. iii. 71. Ast, Plato, Leg. p. 467. Krüger, Gr. Gr. § 57, 10, obs. 11.

[7] "Melancholy." *Droysen.*

[8] See note on Equit. 1324.

[9] See note on Vesp. 1428.

this, he rushed out some whither and brought in a very large Etnæan[1] beetle; and then forced me to groom it; and he himself pats it like a colt, and says, "O my little Pegasus![2] my noble winged creature! see that you take me on your back and fly straight to the mansion of Jupiter."—But I will peep in thus[3] and see what he is doing. [*Opens the door of the farm-yard and peeps in.*] Ah, unhappy man! come hither, hither, O neighbours! for my master is rising aloft into the air upon his beetle, as on horseback.[4] [*The door of the farm-yard opens, and Trygæus is seen mounted on a huge dung-beetle.*]

TRY. Softly, softly, gently, O beetle! Do not go very violently immediately at first, trusting to your strength, before you shall have sweated and made supple the nerves of your joints with the rush of your wings. And do not breathe upon me offensively, I beseech you. But if you will do so, remain here in my house.

1ST SER. O lord and master! how crazed you are!

TRY. Silence! silence!

1ST SER. Whither, pray, are you pursuing vanities[5] to no purpose?

TRY. I am flying in behalf of all the Greeks, having contrived a novel and daring exploit.

1ST SER. Why do you fly? Why to no purpose are you mad?[6]

TRY. It behoves you to use words of good omen, and not to mutter any thing bad, but to raise a shout; and command the people to be silent, and to wall up with new bricks the privies and sewers,[7] and to shut up their backsides.

1ST SER. It is not possible that I can keep silence,[8] if you do not tell me whither you are intending to fly.

[1] "*Αἰτναῖον. ὑπερμεγέθη. μέγιστον γὰρ ὄρος ἡ Αἴτνη.*" *Schol.* Cf. Soph. Col. 312, Eur. Cycl. 395, and Valck. on Phœn. 28.

[2] A parody on a similar line in the *Bellerophon* of Euripides.

[3] Cf. vs. 30, 1232. According to Beck and Droysen *here*, as in vs. 726.

[4] See Lidd. Lex. voc. *ἱππηδόν*.

[5] "Wo denn hin so um nichts irrwischest du?" *Droysen*.

[6] "*οὐχ ὑγιαίνεις* = *insanis*. Therefore *τί μάτην οὐχ ὑγιαίνεις*; = *quid temere insanis?*" *Hermann*. See also his note on Soph. Aj. 622.

[7] Lest the beetle should be lured back to earth by the smell of his favourite food.

[8] Cf. Plut. 18. Eur. Hippol. 604.

TRY. What else than to Jove, into heaven?

1ST SER. With what intent.

TRY. To ask him what he designs to do respecting all the Greeks.

1ST SER. But if he should not tell you?

TRY. I will indict him for betraying[1] Greece to the Medes.

1ST SER. Never, by Bacchus, while I live!

TRY. There is no[2] other way.

1ST SER. Alas! alas! alas! [*Runs to the farm-house.*] O damsels, your father is secretly taking his departure for heaven, having left you deserted! But entreat your father, O unhappy *girls!* [*Enter daughters of Trygæus.*]

DAUGH. O father, father! has a true report come to our abodes, that with the birds thou wilt go bootlessly to the crows,[3] having deserted me? Is aught of these reports true? Tell me, O father, if at all you love me.

TRY. You may suppose so, my daughters; but the truth is,[4] I am grieved at you, when you ask me for bread, calling me papa, and there is not even a bit of money in the house at all. But if I come back again, having prospered well, you shall have in due season a large roll and fist-sauce to it.[5]

DAUGH. Why, what means of performing your journey will you have? for a ship cannot[6] convey you this road.

TRY. A winged colt will convey me. I shall not go by sea.[7]

DAUGH. But what is your purpose, dear little papa,[8] that you have saddled a beetle and are riding to the gods?

TRY. He has been found in the fables of Æsop, to have been the only winged creature that has made his way to the gods.

DAUGH. O father, father, you tell us an incredible story,[9] that a stinking animal made his way to the gods.

[1] Cf. vs. 408, *infra.*

[2] Comp. Vesp. 1166, and note on Nub. 698.

[3] "Here ἐς κόρακας is used as a comic jest, inasmuch as it properly = *to the deuce.*" *Beck.*

[4] "From the *Æolus* of Euripides." *Droysen.*

[5] "There is a play upon the proverb, *εἰ δ' οἶνον αἰτεῖ, κόνδυλον αὐτῷ δὸς*, to keep children from asking what they ought not to have." *Fl. Chretien.* Cf. notes on Eq. 707; Ach. 835. Kuster on Suidas, ii. p. 237, voc. *κόνδυλος*. Shakspeare, Henry V. act v. sc. 1.

[6] See Kruger, Gr. Gr. § 53, 7, obs. 3.

[7] Comp. Eur. Tro. 672. Helen. 1210.

[8] Cf. Ephippus, ap. Athen. viii. p. 358, F.

[9] "Taken from the *Iphigenia at Tauris.*" *Droysen.*

TRY. Once, in olden time,[1] he went *there* out of animosity against the eagle, rolling out its eggs, and revenging himself in turn.

DAUGH. Therefore you ought to have saddled[2] a winged Pegasus, in order that you might have appeared to the gods more majestic.

TRY. Nay, my dear, I should have needed double rations. But now, whatever[3] provisions I eat myself, with these shall I feed this *beast.*

DAUGH. But how, if it should fall into the watery depths[4] of the sea? How will it, a winged creature, be able to escape?

TRY. I had a rudder on purpose, which I'll make use of; and a Naxos-built Cantharus shall be the vessel?[5]

DAUGH. But what harbour will receive you as you are carried along?

TRY. There is, you know, in the Piræeus, the harbour of Cantharus.[6]

DAUGH. Take care of that,[7] lest you slip and tumble down from thence; and then, being crippled, furnish a subject for Euripides, and be made a tragedy.[8]

TRY. This shall be my care. But fare you well! [*Exeunt*

[1] "The beetle had rolled out the eagle's eggs in revenge for its having robbed him of his young. Hereupon the eagle addressed himself to Jupiter, who permitted him to lay his eggs in his bosom. The beetle, not yet appeased, flew buzzing close to Jupiter, who started up to catch the beetle, but not thinking of the eggs, let them fall and broke them." *Voss.* Comp. Vesp. 1448.

[2] "Viz. after the manner of Euripides' Bellerophon." *Droysen.* See notes on Eccles. 426; Plutus, 268.

[3] See Krüger, Gr. Gr. § 51, 12, obs.

[4] According to Porson, (Hec. 1018,) from the *Bellerophon* of Euripides.

[5] "Vorsichtig nahm Ich ein Steuer mit; das brauch Ich dann,
Und krebse mit ihm als Naxischem Käferboot mich durch."
Droysen.
See Athen. xi. p. 473, F. Porson, Advers. p. 129.

[6] "One of the basons of the Piræeus was called *Cantharus*, from a certain hero of that name, the other two being called *Aphrodisium* and *Zea.*" *Wheelwright.* "The second syllable of Πειραεῖ is short. Cf. Crito ap. Athen. iv. p. 173, C. Alexis ibid. p. 562, A." *Porson.* See Gaisford on Hephæst. p. 216.

[7] See note on Thesm. 520.

[8] See note on Ach. 411. "This befell Bellerophon, whom Euripides brought on the stage as a lame man." *Droysen.*

daughters.] And do you, on whose behalf I endure my labours, not fizzle or evacuate for three days! for if, when he is high in air, he shall smell it, he will fling me head downwards and deceive my hopes.[1] But come, my Pegasus, proceed with joy, having roused the clash of your bit with gold-studded bridle,[2] with ears pricked up! [*Begins his journey.*] What are you about? What are you about? Whither are you turning aside your nostrils towards the jakes? Cast yourself boldly from the earth; and then, stretching out your rapid wings, proceed straight to the courts of Jove, keeping your nose away from sir-reverences, and from all ephemeral food.[3] [*Looks down.*] You fellow! what are you doing, you there, evacuating in the Piræeus near the harlots? You'll ruin me; you'll ruin me! Will you not bury it, and heap much earth[4] upon it, and plant creeping-thyme over it, and pour unguents upon it? For if I suffer aught by having fallen from hence, for my death the city of the Chians[5] will incur a fine of five talents on account of your backside. Ah me! how I fear, and no longer speak in jest! O Machinist,[6] pay attention to me! Already some wind[7] is whirling about my navel; and if you won't take care, I shall feast[8] the beetle. [*Here the scene*[9] *changes to the mansions of the gods in Olympus.*] But methinks I'm near the gods; and now I see the mansion of Jove. [*Dismounts and knocks at the door.*] Who is at Jove's[10] door? Will you not open?

MERCURY. (*from within*). Whence has the *odour* of a mortal struck me? [*Opens the door and comes out.*] O king Hercules, what is this plague?[11]

[1] "Evidently a quotation from some poetic passage." *Droysen.*
[2] "From the *Bellerophon* of Euripides." *Droysen.*
[3] "Und von jeglichem Mahl, wie man täglich es macht." *Droysen.*
[4] Cf. vs. 225; Ach. 350. Part of vs. 166 is from Soph. Trach. 1008.
[5] A proverbial expression, for Χῖος = *ὁ ἀποπατῶν.*
[6] This is addressed to the "Machinist" of the Theatre, who directed the machine by which Trygæus was being elevated.
[7] Antiphanes ap. Athen. iii. p. 123, B., *ἐὰν δ' ἄρα στρέφῃ με περὶ τὴν γαστέρα ἢ τὸν ὀμφαλόν.* Cf. Thesm. 484. Damoxenes ap. Athen. iii. p. 102, D.
[8] "i. e. *cacabo.*" *Bergler.*
[9] See Schlegel, Dram. Lit. p. 161. Cf. Ran. 181.
[10] Cf. Eur. Phœn. 1074; Bacch. 171.
[11] Cf. Aves, 155, 280, 1036, 1207. Ran. 1209.

TRY. A horse-beetle.[1]

MER. O you impure and audacious and shameless wretch! and impure, and altogether impure, and most impure! how did you come up hither, O you most impure of the impure? What is your name? Will you not tell?

TRY. Most impure.

MER. Of what country are you by birth? Tell me.

TRY. Most impure.

MER. Who is your father?

TRY. Mine? Most impure.

MER. By the Earth, you shall certainly die, if you will not tell me what is your name.

TRY. Trygæus, an Athmonian,[2] a skilful vine-dresser, no sycophant, or lover of law-suits.

MER. But on what account have you come?

TRY. To bring you some meats—see, here they are! [*Gives him the meat.*]

MER. Poor fellow,[3] how did you come?

TRY. Do you see, you niggard,[4] that I no longer appear to you to be most impure? Go now, call Jupiter to me.

MER. Ho! ho! ho! because you are not likely to approach the gods! for they vanished yesterday, having emigrated.

TRY. Whither on earth?

MER. On earth, quoth'a![5]

TRY. Where then?

MER. Very far remote, absolutely under the very vault of heaven.

TRY. How then, pray, were you left here alone?

MER. I am taking care of the rest of the utensils of the gods, the little pots, and small trenchers, and little jars.

TRY. On what account did the gods emigrate?

MER. Because they are angry with the Greeks. Therefore they have located War here, where they were themselves,

[1] So κυκνοκάνθαρος, Nicostratus ap. Athen. xi. p. 474, B.

[2] "Athmonia is a demus of the Cecropian phyle." *Droysen.* According to the Scholiast, this account of his parentage is parodied from the *Sciron* of Epicharmus.

[3] "A coaxing address. See on Av. 143." *Brunck.* "O Schäker von Mann." *Droysen.*

[4] "O Schächer von Gott." *Droysen.*

[5] "Censures him for talking of 'earth,' since the gods' abode is heaven." *Bergler.* See note on Eccles. 133.

having delivered you up to him, to do absolutely what he pleases; while they themselves have removed their residence as high up as possible, that they might not any longer see you fighting, or hear any thing when you supplicate them.[1]

TRY. But on what account did they do this to us? Tell me.

MER. Because you chose to be at war, when they were oftentimes for making peace. And if the Lacedæmonians at any time gained a small advantage, they used[2] to talk as follows: "By Castor and Pollux, now shall the little Athenian suffer punishment!" If, on the other hand, the Athenians obtained any success, and the Lacedæmonians came to treat about a peace,[3] you used to say forthwith, "By Minerva! by Jove! we are deceived; we must not accede to them. They will come again too, if we retain Pylos."

TRY. At any rate, the character of the speeches is that of our country.

MER. On account of which, I know not if henceforth you will ever see Peace any more.

TRY. Whither, then, is she gone?[4]

MER. War has cast her into a deep cave.

TRY. Into what sort of cave?

MER. (*pointing*). Into this nether one. And, besides, you see how many stones he has heaped above her, in order that you may never get her.

TRY. Tell me, what, pray, is he preparing to do to us?

MER. I know not, save this one thing; that in the evening he brought in a mortar very large in[5] size.

TRY. What, pray, will he do with this mortar?

MER. He purposes to pound your cities in it. But I will go; for in my opinion, he is about to come forth. At any rate, he is making a disturbance within. [*Exit Mercury.*]

TRY. Ah me, miserable! Come, let me fly from him, for

[1] "Noch auch vernähmen, wie ihr um ihre Hülfe fleht." *Droysen.*

[2] See Krüger's Gr. Gr. § 53, 10, obs. 3. Harper's Powers of the Greek Tenses, p. 85. For the change of mood, see Hermann, Vig. n. 280; Dawes, M. C. p. 440.

[3] From this line Paulmier infers that this play was acted after the embassy of the Spartans respecting the liberation of the captives from Sphacteria. Cf. Thuc. iv. 22.

[4] "Wo denn ist sie hin?" *Droysen.*

[5] See note on Plut. 734.

I myself also heard the sound of his warlike[1] mortar. [*Hides himself.*]

WAR. (*coming out of the house with a huge mortar*). O mortals, mortals, much-enduring mortals, how very soon shall you suffer pain[2] in your jaws!

TRY. (*peeping out*). O king Apollo, what a huge[3] mortar! How[4] great is the horror even of the aspect of War! Is this he whom we fly from, the terrible, he with shield of tough bull's hide, he there with the legs?[5]

WAR. O Prasiæ![6] thrice wretched, and five times, and many tens of times, how you shall perish this day!

TRY. (*to the spectators*). Sirs, this affair is nothing to us as yet; for this misfortune belongs to Lacedæmon.

WAR. O Megara! Megara! how you[7] shall immediately be pounded, being made mincemeat of all together. [*Throws garlic into the mortar.*]

TRY. Bless me! Deary me! how great and bitter are the misfortunes he has cast among the Megarians!

WAR. O Sicily![8] how you, too, shall be destroyed! [*Throws in cheese.*]

TRY. What a city will be destroyed, unhappy thing!

WAR. Come, let me also pour in this Attic honey. [*Pours in honey.*]

TRY. Ho you! I advise you to use some other honey. This costs four obols: be sparing of the Attic.

WAR. Boy! my boy Tumult! [*Enter Tumult out of the house.*]

[1] Cf. Acharn. 572.

[2] "From being pounded in the mortar; or from eating of his olio." *Scholiast.*

[3] See note on Eccles. 787.

[4] "Und dieses Blicken des Krieges, welch ein Gräuel zu schaun." *Droysen.* "How terrible the very sight of war!" *Wheelwright.* τοῦ βλέμματος is governed by κακὸν, τοῦ πολ. is the genitive after τοῦ βλ.

[5] "Supply ἑστὼς, βεβηκὼς, or something of that sort." *Brunck.* "Supply ἱέμενος: *who proceeds to break legs.*" *Reiske.* "Der in die zwei Beine fährt." *Droysen.* Cf. Acharn. 964.

[6] Prasiæ was a town on the coast of Laconia, which the Athenians captured and destroyed. While saying this, he throws *leeks* (πράσον) into his mortar. Cf. Plut. 851.

[7] For this construction, see Krüger, Gr. Gr. § 58, 4, obs. 2.

[8] The allusion is to Leontium. See Thuc. iii. 86. For ἀπόλλυσαι, see note on Plut. 421.

TUMULT. Why do you call me?

WAR. You shall howl long. Do you stand idle? There's[1] a cuff for you! [*Boxes his ears.*]

TRY. How bitter!

TUM. Ah me, miserable! Oh master!

TRY. Has he put some of the garlic in his fist?

WAR. Will you run and bring a pestle?

TUM. But, my good sir, we have not got one. It was but yesterday that we migrated.

WAR. Will you not therefore quickly run for one from the Athenians?

TUM. I will, by Jupiter; otherwise I shall suffer for it. [*Exit Tumult.*]

TRY. Come now, O miserable little men, what shall we do? You see our danger, how great it is! For if he shall come with the pestle, he[2] will sit down, and stir up the cities with it. But may he perish, O Bacchus, and not come with it!

WAR. Ho you! [*Re-enter Tumult.*]

TUM. What is the matter?

WAR. Do you not bring it?

TUM. *No:* for whatd'yecall'em, the pestle of the Athenians, is destroyed, the leather-seller who disturbed Greece.[3]

TRY. That's well done of him to perish,[4] O venerable mistress Minerva! and opportunely[5] for our city, before that[6] he poured in the olio for us.

WAR. Will you not therefore quickly go for another from Lacedæmon?

TUM. Aye, aye, master![7]

[1] See Krüger's Gr. Gr. 62, 3, obs. 9.

[2] War: Tumult is the nominative to ἥξει.

[3] "Es haben das Ding
Die Athener jüngst verloren, ihre Keule, Herr,
Den Gerber, der der Hellenen Land sonst mörserte." *Droysen.*
Cleon is meant, who was killed at the battle of Amphipolis at the same time with Brasidas. The latter is alluded to in vs. 284. Cf. Thuc. v. 10. For τὸ δεῖνα, see note on Vesp. 524.

[4] See Krüger's Gr. Gr. § 56, 8, obs. 2, and note on Ach. 1050.

[5] Cf. Aves, 1688. Soph. Rex, 1415. Eur. Orest. 212.

[6] See note on Thesm. 430.

[7] See note on Vesp. 143. For ἀνύσας, see note on Plut. 229.

WAR. Return,[1] then, quickly. [*Exit Tumult.*]

TRY. Sirs, what will become of us? Now there is great danger. But if any one of you happen to be initiated in the Samothracian[2] mysteries, now is a fair occasion to pray that the feet of the messenger may be put out of joint. [*Re-enter Tumult.*]

TUM. Alas, me miserable! alas! and again alas!

WAR. What is the matter? Do you bring nothing again?

TUM. *Yes;* for the pestle of the Lacedæmonians also is destroyed.

WAR. How, you villain?

TUM. They lent it to others against the Thrace-ward countries, and then lost it.

TRY. Well done, well done, O Castor and Pollux! Mayhap all may be well. Take heart, mortals!

WAR. Take and carry back these vessels; but I will go within and make a pestle for myself. [*Exeunt War and Tumult.*]

TRY. (*coming forward*). There[3] now has come the very song of Datis, which he sang once upon a time at noonday with his hands in his pockets, "How I am pleased, and rejoiced,[4] and delighted!" There is now, O men of Greece, a favourable opportunity for us, while we are free from troubles and battles, to draw out peace, beloved by all, before any other pestle again prevent us. Come, O ye husbandmen, and merchants, and artificers, and labourers, and foreign residents, and strangers, and islanders,[5] come hither, ye people all, as quickly as possible, with shovels, and crow-bars, and ropes! for now it is permitted us to snatch a bowl of good fortune.[6] [*Enter Chorus.*]

CHO. Come hither, every one,[7] with ready zeal, straight to deliverance. O all ye Greeks, let us assist, now if ever,[8]

[1] Cf. Lys. 924.

[2] "λέγονται γὰρ οἱ αὐτόθι μυηθέντες ἐπακούεσθαι εἰς ὃ ἂν εὔξωνται." Schol. on Apoll. R. i. 918. Cf. Herod. ii. 51.

[3] See Krüger's Gr. Gr. § 51, 7, obs. 11, and note on Ran. 318.

[4] Χαίρομαι is a barbarism. See the Scholiast.

[5] "At the Great Dionysia strangers and islanders were present. Cf. Ach. 510." *Voss.*

[6] See note on Vesp. 525.

[7] See Matthiä, Gr. Gr. § 511, 1.

[8] Cf. Eur. Androm. 552. The full form is found in Equit. 594; Demosth. Olynth. i. p. 10.

being free from battle-arrays and deep-dyed miseries! for this day has shone forth a hater of Lamachus.[1] Wherefore, point out to us whatever we ought to do, and be our director of works; for it is not possible[2] that I should think fit to give out to-day, till with crow-bars and engines we haul up to light the greatest of all goddesses, and the most friendly to the vine.

TRY. Will you not be silent, lest, overjoyed at the circumstance, you rekindle war[3] from within with your bawling?

CHO. But we rejoice at having heard such a proclamation; for it was not to come with provisions for three days.[4]

TRY. Beware, then, of that Cerberus below;[5] lest, fuming and bawling, as when he was here, he should be an obstacle to our hauling out[6] the goddess.

CHO. By no means doth there now exist a person who shall take her away, if once she come into my hands.[7] Huzza! huzza!

TRY. Sirs, you will utterly destroy me, if you do not cease from your shouting! for he will run out and disturb all these things with his feet.

CHO. Then let him confound, and trample on, and disturb all things! for to-day we cannot cease from rejoicing. [*They begin to dance.*]

TRY. What plague is this? What ails you, sirs? By

[1] "Lamachus was throughout an opponent of peace." *Droysen.* See Acharn. 572—622.

[2] Vesp. 212, *οὐκ ἔσθ' ὅπως ἂν λάθοι.*

[3] Solon, Eleg. vs. 19, *πόλεμόν θ' εὕδοντ' ἐπεγείρει.*

[4] Comp. Ach. 197; Vesp. 243.

[5] "He is describing War." *Bergler.* "Not so: Cleon is meant, who, since he is dead, is called ὁ *κάτωθεν* Κέρβερος." *Beck.* Cf. Pax. 649. "The hell-hound is Cleon." *Droysen.* So also Liddell in voc. *παφλάζω.* "War and Cleon are one. This 'bawling' Cleon (Eq. 137) even while he was alive was called 'Cerberus,' Eq. 1030. He might be roused from Hades and hinder their possession of the goddess of peace." *Voss.* The same word (*παφλάζων*) was applied to Cleon in Eq. 919. There is also an allusion to the custom among the ancients of working the figure of a dog in Mosaic on the pavement of the vestibule, with the monitory sentence, "Beware the dog!" See Lys. 1215.

[6] See Krüger, Gr. Gr. § 67, 12, obs. 3.

[7] Eur. Heracl. 976, *τοῦτον δ', ἐπείπερ χεῖρας ἦλθεν εἰς ἐμάς, οὐκ ἔστι θνητῶν ὅστις ἐξαιρήσεται.* Cf. Alc. 846.

the gods, by no means mar a most glorious undertaking, through your dances.[1]

CHO. Nay, I do not wish to dance; but through joy my legs dance of their own accord, without my moving.

TRY. Do not dance any more now; but cease, cease dancing!

CHO. Lo! see! now I have ceased.

TRY. You say so indeed, but you do not yet cease.

CHO. Nay, but permit me to dance this one measure, and no more.

TRY. *Dance* this then, and dance[2] nothing else beside.

CHO. We would not dance, if we should serve you at all *by abstaining.*

TRY. But see, you have not yet ceased!

CHO. By Jove, we will cease forthwith after we have tossed this here right leg.

TRY. I concede this to you, so that you do not annoy me any more.

CHO. But it is necessary[3] that I also *toss* the left, for I am pleased and rejoice, and trump and laugh more at my escape from the shield, than if I had divested myself of my old age.

TRY. Do not rejoice at all now, for you don't know clearly as yet. But when we shall have got her, then rejoice, and shout, and laugh; for then at length it will be permitted you to sail away, to stay at home, to wench, to sleep, to go as a spectator to the public festivals, to feast, to play at the Cottabus, to live like a Sybarite, to shout huzza! huzza!

CHO. Would[4] it might be granted me some time to behold this day! For I have endured many troubles, and straw-beds, which fell to the lot of Phormio.[5] And no longer would you find me a severe or peevish judge, nor harsh, I ween, in dis-

[1] Eur. Cycl. 221, πηδῶντες ἀπολέσαιτ' ἂν ὑπὸ τῶν σχημάτων. Cf. Vesp. 1485.

[2] Cf. Nub. 540.

[3] Cf. Plut. 371. Nub. 829. Ran. 1161, 1396. Krüger, Gr. Gr. § 56, 3, obs. 3.

[4] See Krüger's Gr. Gr. § 54, 3, obs. 3; Monk. Alc. 1077. "Εἰ is rarely so used; perhaps only in the poets. See Pflugk ad Hec. 836." *Krüger.*

[5] "An Athenian general of rough, soldier-like manners. In his name there is a play on the word φορμὸς, *rush-matting.* Cf. Plut. 537." *Droyson.*

position, as formerly;[1] but you would see me gentle, and far more youthful, if I were freed from troubles. For long time enough have we been wasted, and quite worn out with wandering into the Lyceum,[2] and out of the Lyceum with spear and with shield. But come, tell us by doing what shall we gratify you most; for some good fortune has chosen you as our plenipotentiary.

TRY. Come now, let me see whither we shall drag away the stones. [*Enter Mercury.*]

MER. O impure and audacious man! what are you purposing to do?

TRY. Nothing bad;[3] but just what Cillicon did.

MER. You are undone, you wretch.

TRY. No doubt,[4] if I draw the lot; for you, being Mercury, will, I well know, do something with the lot.

MER. You are undone, you are utterly undone.

TRY. On what day?

MER. Forthwith.

TRY. But I have purchased nothing as yet, neither meal nor cheese, as if about to perish.[5]

MER. And yet you are utterly undone.

TRY. How then did I not perceive it, when I received so great a blessing?[6]

[1] "Wie wohl vordem." *Droysen.* See Kruger's Gr. Gr. § 62. 4, obs. 1. Cf. Plut. 95. Thesm. 398. Thuc. i. 82; ii. 15; vi. 68; vii. 18 v. 14, ὥσπερ καὶ πρότερον.

[2] The public gymnasium and school for military exercises.

[3] "Cillicon of Miletus betrayed his native country to the people of Priene; and when his friends asked him, while the arrangements were going on, what he intended to do, his answer was, 'Nothing but good.'" *Voss.* For the construction, see Kruger, Gr. Gr. § 62, 4, obs. 1. This use of καὶ is especially Thucydidean: viii. 92, ἐφ' οἷσπερ καὶ κατηγόρει. iv. 56, ἧπερ καὶ ἠμύνατο. Cf. ii. 114; viii. 66, init.; iv. 73; v. 14, 46; viii. 47, 48. So also ii. 47, ὅσῳ καὶ μάλιστα προσῄεσαν. i. 68, ὅσῳ καὶ μέγιστα ἐγκλήματα ἔχομεν. Cf. ii. 49; viii. 92. Kruger's Gr. Gr. § 69, 32, obs. 13.

[4] "Freilich, wenn das Loos mich trifft;
Du aber, Hermes, machst mit dem Loos· Ich weiss schon, was."
Droysen.

Seager would expunge κλήρῳ as a gloss, and read με περιποιήσεις.

[5] "It is pretty nearly as though he had said, 'As if about to go on a campaign;' on which occasion each soldier would have to pack these in his knapsack." *Droysen.*

[6] "Wie! und merkte nichts
Von dem 'irdischen Glück, dass Ich gelebt und geliebet hab'?'"
Droysen.

MER. Do you know that Jupiter denounced death against him, whoever should be discovered digging her out?

TRY. Is there an absolute necessity now that I should die?

MER. Be well assured that *there is.*

TRY. Lend me then three drachmæ for a little pig; for I must be initiated before I die.

MER. O Jupiter, the lightener and thunderer!

TRY. Do not, master, by the gods, inform against us, I beseech you!

MER. I cannot hold my peace.

TRY. Yea, by the meats,[1] which I zealously brought you.

MER. Nay, my good sir, I shall be destroyed by Jupiter, if I shall not shrilly proclaim[2] these things, and shout aloud.

TRY. Do not then shout aloud, I beseech you, my dear little Mercury! Tell me,[3] what ails you, sirs? You stand confounded. O wretches! do not be silent; otherwise he will shout aloud.

CHO. By no means,[4] master Mercury, by no means; nay, by no means, if you remember having devoured with satisfaction a little pig from my hands; do not consider this a trifling circumstance in this transaction.[5]

TRY. Do you not hear, O king and master, how they flatter you?

CHO. * * * * so that[6] we do not obtain her. But gratify us, O you most benevolent and most bountiful of gods! if at all you abominate the crests and eyebrows of Pisander.[7] And we will always glorify you, O master, with sacred sacrifices and magnificent processions for ever.

TRY. Come, I beseech you, pity their cry, since they even honour you more than before.

[1] *παρὰ προσδοκίαν* for *πρὸς τῶν θεῶν*.

[2] "Fu. *τετορήσω* = werde durchdringend tönen Ar. Frie. 381. In derselben Bed. Pr. *τορεύω* Ar. The. 986?" *Krüger*. Cf. Lidd. Lex. in voc.

[3] See note on Ran. 1479.

[4] "The sound of the Greek here cannot be represented in another language: it is like the confused bleating of a flock of sheep." *Droysen*. See note on Vesp. 1418.

[5] "Achte du dann nicht wie gar nichts in sothanem Handel das." *Droysen*.

[6] There is a slight *lacuna* here in Dindorf's edition.

[7] See Av. 1556.

MER. For they are now more thievish than before.[1]

TRY. And I will tell you of a terrible and important thing which is being plotted against all the gods.

MER. Come now, tell it; for you may perchance prevail upon me.

TRY. For the moon and the roguish sun have been plotting against you now for a long time, and betraying Greece to the barbarians.

MER. But wherefore do they do this?[2]

TRY. Because, by Jupiter, we sacrifice to you, while the barbarians[3] sacrifice to them. On this account naturally they would wish you all to perish utterly, in order that they alone of the gods might receive the sacred offerings.

MER. It is on this account, then, they have been this long time filching underhand from the days,[4] and nibbling at the cycle of the seasons through their chariot-driving.

TRY. Yes, by Jupiter! Therefore, O dear Mercury, zealously join us in obtaining her, and help to draw her out, and we will celebrate in honour of you the great Panathenaic festival, and all the other festivals of the gods, the mysteries of Ceres, the festival of Jove, the festival of Adonis in honour of[5] Mercury; and other cities having ceased from miseries, will sacrifice every where to Mercury as the averter of evil:[6] and you will obtain many other blessings besides. But first I give you this as a[7] present, that you may be able to make libations. [*Presents Mercury with a beautiful golden cup.*]

[1] It is hinted that they were thieves before, and, of course, venerated the god of theft; and that, now being more thievish than ever, their veneration keeps pace with their knavery.

[2] See Kruger's Gr. Gr. § 51, 17, obs. 8.

[3] The Persians spared Delos and Ephesus, in their wars with the Greeks, on account of the honours which were there paid to their favourite deities.

[4] "Drum stahlen sie jüngst auch wohl von den Tagen einige,
Und kürzten der Zeiten Cyklus, 'aus Fahrlassigkeit?'" *Droysen.*
In ἀρματωλία there is a play on the word ἁμαρτωλία. "The Attic calendar had been very extensively remodelled just before this, and some alterations introduced, more especially in consequence of the new Metonic cycle." *Droysen.* Cf. Nub. 600. Av. 1000.

[5] See Krüger, Gr. Gr. § 48, 4, obs. 4. For Διπόλεια, see Bekk. Anec. i. p. 91.

[6] He is also to have the honours of Apollo.

[7] See note on Plut. 314.

MER. Ah me! how compassionate I always am towards golden cups! Henceforth, sirs, the task is yours.[1] But go in and drag away the stones with your shovels as quickly as possible.

CHO. This we will do: but do you, O wisest of the gods, stand by and dictate to us in a workmanlike manner, what we ought to do. For the rest, you will find us not slothful to follow your directions.

TRY. Come now, do you quickly hold[2] your goblet under, that we may set about our work, after having prayed to the gods. The libation *is being made!* the libation! Use no ill-omened words! use no ill-omened words! [*Makes a libation.*] While we pour the libation, let us pray that the present day may be the beginning[3] to the Greeks of many blessings, and whosoever zealously takes hold of the ropes with us, that this man may never take a shield.

CHO. No, by Jupiter! but may spend his life in peace, with his mistress, and poking the coals.[4]

TRY. But whosoever wishes that there should rather be war, *we pray* that he may never cease, O king Bacchus, to draw out arrows from his elbows!

CHO. And if any one, desiring to be a Taxiarch,[5] grudges, O mistress, that you should return to the light, may he suffer in battle some such things as Cleonymus![6]

TRY. And if any spear-maker, or retailer of shields, wishes for battles, in order that he may have a better sale, may he be taken by robbers, and eat barley only.

CHO. And if[7] any one, wishing to be general, does not assist, or any slave ready to desert, may he be scourged and twisted on the wheel, while ours be blessings! Huzza! Pæan, huzza!

TRY. Take away the "beating,"[8] and only say "huzza!"

[1] "Euer ist nun dort die Arbeit." *Droysen.*

[2] See Lidd. Lex. voc. ὑπέχω. Cf. Acharn. 1063.

[3] Cf. Thuc. ii. 12. Xenoph. Hell. ii. 2, 23. Valck. Herod. v. 97.

[4] "Im Arm ein Mädchen, kohlenschürend am Kamin." *Droysen.*

[5] "Perhaps Alcibiades." *Droysen.* [6] Comp. Av. 1470. Vesp. 19.

[7] "εἰ is found with the subjunctive (without ἂν) even in Attic prose, when the idea of the *reality* or *realization* of the conditional clause predominates." *Krüger.* See Harper's "Powers of the Greek Tenses," p. 101, 102. Cf. Equit. 400, 698, 700, 767, 769.

[8] There is a play on the similarity of παιὼν to παίειν, *to beat*, which would be a word of ill omen.

CHO. Huzza! huzza! then, huzza only do I say.

TRY. To Mercury,[1] to the Graces, the Hours, Venus, and Desire. [*Here he pours out a libation.*]

CHO. But not to Mars?

TRY. No.

CHO. Nor to Enyalius?

TRY. No.

CHO. Now[2] strain to the utmost, each of you, and haul away with the ropes. [*They all lay hold of the ropes.*]

MER. Heave, ho!

CHO. Heave, ho, again!

MER. Heave, ho!

CHO. Come, again!

MER. Heave, ho! heave, ho!

TRY. But the men are not pulling alike. Will you not[3] lay hold? How you puff and blow! You shall smart for it, you Bœotians.[4]

MER. Now, heave, ho!

TRY. Heave, ho!

CHO. But come, do you two also pull.

TRY. Am I not, then, pulling, and hanging on to the rope,[5] and setting to work, and labouring earnestly?

MER. How then does the work not proceed? [*Lamachus in full array sets himself in the way.*]

CHO. O Lamachus, you do wrong in sitting in the way. We have no need, my man, of your bugbear.[6] [*Now the Argives set themselves in the way.*]

MER. Neither have these Argives been pulling at all for a long time, but been laughing at those worn out with labour; and that too when they have been receiving barley-meal as their pay from both sides.[7]

[1] Cf. Thesm. 297. Athenæus, i. p. 36, C.

[2] "Nun stränge jeder sich an und helf' am Taue ziehn!" *Droysen.*

[3] "*Nonne simul incumbetis?*" *Brunck.*

[4] Cf. vs. 508. Eccles. 165. Ran. 1266. Thesm. 830. Krüger, Gr. Gr. § 50, 8, obs. 3.

[5] "*ἐξαρτῶμαι* is, *I hang on to the rope*, while *ἐπεμπίπτειν* corresponds to the Latin *incumbere.*" *Beck.*

[6] We learn from other passages of our author, that a Gorgon was the device on the shield of Lamachus. See Ach. 567, 574, 582.

[7] *οἵ τε Ἀργεῖοι ἄριστα ἔσχον τοῖς πᾶσιν, οὐ ξυναράμενοι τοῦ Ἀττικοῦ πολέμου, ἀμφοτέροις δὲ μᾶλλον ἔνσπονδοι ὄντες, ἐκκαρπωσάμενοι.* Thuc. v. 28. "The Argives, attached to no party in earnest, sought their

TRY. But the Lacedæmonians, my good sir, are pulling like men.

MER. Do you know *that?* Only as many of them as are fastened to the stocks are zealous; but the blacksmith does not suffer them.[1]

CHO. Neither are the Megarians[2] doing any thing; and yet they tug, tearing the flesh most greedily, like little dogs, being utterly destroyed, by Jupiter, through hunger.[3]

TRY. Sirs, we are doing nothing. But we must all lay hold again with one accord. [*They take hold again.*]

MER. Heave, ho!

TRY. Heave, ho, again!

MER. Heave, ho!

TRY. In the name of Jupiter!

CHO. We are moving it a little.[4]

TRY. Is it not, then, shameful that some should strain at the work, and that others should pull against them? Ye shall receive blows, ye Argives!

MER. Now—heave, ho!

TRY. Heave, ho!

CHO. How malevolent are some amongst us!

TRY. Do you, therefore, who long for peace, pull away manfully.

CHO. *We do;* but there are some who hinder us.[5]

advantage by following, first one, and then the other of the belligerents." *Droysen.* Demosth. c. Timocr. p. 739, ἐάν τις διχόθεν μισθοφορῇ.

[1] "Wer von ihnen mit am Blocke liegt, ist wohl gewillet." *Droysen.* Who adds in his note: "These are the Spartan prisoners from Sphacteria, who were lying in prison at Athens. They were chained fast to large beams of wood."

[2] "Auch da, die Megarer schaffen nichts; doch ziehen sie
Gleich jungen Hunden am Knochen zerrend so kümmerlich."
Droysen.

[3] The Megarians, who were famous for their love of eating, were excluded by a decree of Pericles from the Athenian markets and harbours during the continuance of the Peloponnesian war, and suffered severely from famine.

[4] "Schon rührt es sich etwas!" *Droysen.*

[5] See Krüger's Gr. Gr. § 61, 5, obs. 1. This idiom has strangely enough been considered a very unusual one. It is of common occurrence in Thucydides: i. 23, εἰσὶ δ' αἳ μετέβαλον. Cf. ii. 102; vi. 10; vii. 13; vii. 44, *sub fin.;* vii. 57; viii. 101, *sub fin.;* vi. 88; ii. 49. In iii. 44, we have the full form, εἰσὶ γάρ τινες αὐτῶν οἳ ἀπετράποντο.

TRY. You Megarians, will you not pack off to the deuce?[1] for the goddess hates you, remembering you; for you were the first who anointed her with garlic.[2] And I bid you Athenians to cease holding on in that quarter where[3] you are now pulling;—for you do nothing else but try causes. But if you desire to pull her out, retire a little nearer to the sea.[4]

CHO. Come, sirs, now let us husbandmen take hold alone by ourselves. [*Chorus alone at the rope.*]

MER. Of a truth the work proceeds much better with you, O men.

CHO. He says that the work proceeds; but be zealous, every man of you!

TRY. Of a truth the husbandmen are accomplishing the task by their pulling,[5] and no one else.

CHO. Come now, come every one of you! And in truth now it's nearly accomplished. Let us not relax then,[6] but exert ourselves more manfully. There now we have it![7] Now—heave, ho! heave, ho! every one of you! Heave, ho! heave, ho! heave, ho! heave, ho! heave, ho! heave, ho! heave, ho! heave, ho! heave, ho! heave, ho! heave, ho! every one of you! [*Peace, Opora, and Theoria are drawn up out of the cave.*]

TRY. O mistress, producer of the grape! with what word shall I address you?[8] Whence can I get a ten-thousand-

[1] Cf. Lys. 1240. Plaut. 604.

[2] The meaning is obscure. The following is the explanation of the Scholiast: *ἀντὶ τοῦ δριμύτητι, ὅτι πολλὰ παρ' αὐτοῖς σκόροδα. αἰτίαν δὲ εἶχον ἀρχηγοὶ γενέσθαι τοῦ πολέμου διὰ τὴν ἁρπαγὴν τῶν πορνῶν Ἀσπασίας καὶ τὴν ἐπὶ τούτοις ὀργὴν Περικλέους καὶ τὸ ψήφισμα, ὡς ἐν Ἀχαρνεῦσί φησιν.* Cf. Ach. 526.

[3] Soph. Colon. 1227, *βῆναι κεῖθεν ὅθεν περ ἥκει.* A case of inverted assimilation. See Krüger, § 51, 10, obs. 8.

[4] "The lazy Athenians, turned away from the sea, are gazing after their beloved lawsuits. The poet bids them turn their eyes to their *navy*, which gave their brave fathers prosperity and a good form of government." *Voss.*

[5] "*To drag out, prolong*, Ar. Pac. 511." *Liddell.* But this is directly contrary to the whole tenor of the passage. "*Profecto soli agricolæ opus extrahendo peragunt.*" *Brunck.* "Die Landbesteller ziehn sie jetzt hervor." *Droysen.* "*Agricolæ soli hanc rem extrahunt.*" *Bergler.*

[6] See Krüger's Gr. Gr. § 54, 2, obs. 2.

[7] See note on vs. 289.

[8] "Here Opora, and Theoria, and Peace are hauled up out of the

firkin expression, by which to address you? for I have it not of my own. Hail, O Opora! and[1] you also, O Theoria! How fair a face you have, O Theoria! What fragrance you exhale! How sweet to my heart![2]—very sweet—as it were of exemption from service and perfumes!

MER. Is it then like[3] *the smell* of a soldier's knapsack?

CHO. I abominate that most odious wicker-work of a hostile man. For its *savour* is of[4] a belch of onions and crudities; but hers of autumn, of entertainments, of Dionysian festivals, of flutes, of comedians, of strains of Sophocles, of thrushes, of versicles of Euripides——

TRY. You shall suffer then for telling lies against her; for she does not take pleasure in a composer of judicial speeches.

CHO. Of ivy, of the straining-cloth, of bleating little sheep, of the bosoms of women running about to the fields, of tipsy female slaves,[5] of upturned pitchers, and of many other blessings.

MER. Come now, see how the cities converse with each other, having been reconciled, and laugh with joy! and that too, after they have been every one marvellously beaten black and blue, and attached to cupping-glasses.[6]

TRY. And further,[7] observe the countenances of these spectators, that you may know their trades.[8]

MER. Oh, unfortunate man! Don't you see, at any rate, yonder crest-maker tearing his hair? And he who makes the mattocks farted just now at yonder sword-cutler.

TRY. And don't you see how the sickle-maker is rejoicing, and how he insulted the spear-maker?

cave. These characters are performed by courtesans dressed for the purpose." *Brunck.* Nub. 1378, σοφώτατόν γ' ἐκεῖνον; ὦ τί σ' εἴπω;

[1] See Krüger's Gr. Gr. § 69, 32, obs. 10, and note on Plut. 838.

[2] "Und wie du duftest süss mir bis ins Herz hinein!" *Droysen.*

[3] See note on verse 363.

[4] Cf. Eccles. 524. Vesp. 1059. Ach. 852. Cratinus ap. Athen. xiv. p. 661, E. Hermippus ap. Athen. i. p. 29, E. Pherecrates, ibid. xiv. p. 648, C. Elmsley, Ach. 193. See note on Vesp. *l. c.*

[5] Ὑπερβολὴ εὐωχίας, ὅτι καὶ οἱ δοῦλοι μεθύουσιν ἐν εἰρήνῃ. *Schol.*

[6] I should prefer κυάθους προσκειμέναι, *having cupping-glasses attached to them.* So πολλοὺς λίθους ἐπικείμενος, Lucian.

[7] "*Etiam.*" *Brunck.* "Auch." *Droysen.* "*Further.*" *Krüger.*

[8] "Um jeden darnach in seinem Gewerb zu erkennen." *Droysen.*

MER. Come now, make proclamation that the husbandmen depart.

TRY. Oyez! Oyez! let the husbandmen depart[1] as quickly as possible to the fields with their implements of husbandry, *but* without spear and sword and javelin; since all things here are now full of ancient peace. But go every one of you to your work in the field, having sung the Pæan.

CHO. O day, longed for by the just and[2] by husbandmen! having seen you with delight, I wish to greet my vines; and I[3] have a desire to salute my fig-trees after a very long time, which I planted when I was younger.

TRY. Now therefore, O men, let us first make our prayers to the goddess, who has taken away from us the crests and Gorgons; and then see that we hurry away[4] home to our farms, having purchased some excellent dried fish for the country.

MER. O Neptune, how goodly their array appears! and dense and grim,[5] like a barley-cake and a complete banquet!

TRY. Yes, by Jove; for the mallet[6] is brightly prepared;[7] and their three-pronged forks glitter in the sun. Upon my word the space between the vines would do well to escape from them. So that now I myself also am eager to go into the fields, and to break up with the mattock my little farm after a length of time.—But, sirs, having remembered the olden mode of life which she formerly gave us, and those cakes of preserved fruits, and the figs, and the myrtles, and the sweet new wine, and the violet-bed beside the well, and the olives which we long for,—in return for these things, now greet this goddess!

CHO. Hail, hail, O dearest *goddess!* How welcome have

[1] Cf. notes on Ach. 1000, and Ran. 169. Cf. Aves, 448.

[2] See note on Plut. 89.

[3] ἡμῖν—ἐγώ: see Krüger's Gr. Gr. § 61, 1, obs. 2. For πολλοστῷ χρόνῳ, see Menand. Misogyn. Fragm. 6, ed. Didot. Cratinus ap. Athen. xi. p. 460, F. Aristides, iii. p. 270. Demosth. c. Timocr. p. 761, 21. Eubulid, p. 1304, 9.

[4] See Krüger's Gr. Gr. § 54, 8, obs. 7, and note on Eccles. 209.

[5] "Vergnuglich." *Droysen.* "*Alacris.*" *Brunck.* The reading has been suspected.

[6] "Hatchet." *Droysen.*

[7] See Lidd. Lex. voc. ἐξοπλίζω. "Wieder an den Stiel geklinkt." *Droysen.* For ἦν ἄρα, see note on Vesp. 451. "i. e. λαμπρῶς ἐξωπλισμένη." *Porson.*

you[1] come to us! For I was overcome with longing for you,[2] wishing prodigiously to return to the country; for you were the greatest gain to us, O you much-desired *goddess!* For you alone aided us.[3] * * * * to all of us, as many as passed an agricultural life. For formerly we experienced many sweet, and inexpensive, and dearly-loved pleasures in your time; for you have been barley-groats[4] and a safe-guard to the husbandmen; so that the little vines, and the young fig-trees, and all the other plants, shall smile upon you, having received you with joy.—But wherever has she been absent from us this long time? Inform us of this, O most benevolent of gods.

MER. Most sapient[5] husbandmen, now hear my words, if you wish to hear how she was lost. Phidias first began the calamity, having been unfortunate;[7] and then Pericles, fearing lest he should share his fortune, dreading your disposition and right stubborn temper, before he suffered any calamity, with his own hands set the city in a flame, having thrown in a slight spark of a Megarian decree, and blew up so great a war, that all the Greeks, both[8] here and there, shed tears by reason of the smoke. And as soon as the vine once crackled[9] in the flames perforce, and wine-cask, being struck, angrily kicked against wine-cask, no longer was there any one to put a stop[10] to these things, and this *goddess* disappeared.

[1] See Krüger's Gr. Gr. § 48, 6, obs. 4. Kön and Boissonade on Greg. Cor. p. 376. Allen on Sallust, Jug. lxxxiv. n. 9.

[2] An example of the subjective pronoun used objectively. Hom. Od. Α. 201, *σὸς πόθος, regret for you.* Plato, Gorg. p. 486, A., *εὐνοίᾳ τῇ σῇ, through good-will to you.* Terence, Heaut. ii. 3, 66, "Desiderio tuo." Cf. Psal. cix. 3. Krüger, Gr. Gr. § 47, 7, obs. 8. Hermann, Vig. n. 121.

[3] There is a *lacuna* here in Dindorf's edition.

[4] "Ears of barley roasted, which was a favourite dish with the country-people." *Voss.*

[5] See Dawes, M. C. p. 501, ed. Kidd.

[6] See notes on Nub. 1148. Eccles. 1126.

[7] "He was condemned and exiled on a charge of appropriating some of the gold and ivory he had received for the statue of Minerva." *Bergler.*

[8] "Both far and near." *Droysen.*

[9] "Und der Weinstock, flammenknatternd stürzt er hin." *Droysen.* For *ὡς τὸ πρῶτον*, see Lidd. Lex. voc. *πρῶτος*, iv. 4. Droysen joins *τὸ πρῶτον ἄκουσα*, having mistaken the latter word for the present participle of *ἀκούω*,—"Kaum gehört das." *ὡς τὸ πρῶτον* corresponds to the Lat. *ut primum.*

[10] Cf. vs. 881, *infra.* Equit. 143. Plut. 519.

TRY. Now, by Apollo, I had not learned these matters from any one; nor had I heard how Phidias was connected with her.[1]

CHO. Nor I, till now. On this account then she is fair of feature, because she is a connexion of his.[2] Certainly many things escape our observation.

MER. And then, when the cities which you ruled over perceived that you were incensed against each other, and showing your teeth, through dread of the tribute, they contrived all stratagems against you, and gained over the chief men of the Lacedæmonians with money. And they, since they were sordidly greedy of gain,[3] and treacherous under the mask of hospitality, shamefully rejected this goddess and took up war. And then, their gain was ruin to the husbandmen; for the triremes from this country again, taking vengeance in turn, used to devour the fig-trees of innocent men.

TRY. Nay, rather, with justice; since of a truth also[4] they cut down my raven-gray fig-tree, which I planted and reared.

CHO. Yes, by Jove, good sir, certainly with justice; since they also threw a stone in and destroyed my corn-chest holding six medimni.[5]

MER. And then also, when the labouring population flocked together *into the city* from the fields, they did not[6] perceive that they were sold in the same way *as the towns-people;* but since they were without grape-stones, and loved the dried figs, they looked to the orators; and they, well knowing that the poor were weak and in want of victuals, drove away this goddess with two-pronged clamours,[7] though she oftentimes

[1] "Dass irgend was mit ihr zu schaffen hatte Pheidias." *Droysen.*

[2] See note on Vesp. 451. "Weil sie jenem Mann verwandt ist." *Droysen.*

[3] "Greediness and inhospitality were old sins of the Spartans: and an oracle had said,—'Base greediness after gain will destroy Sparta, and nothing else.'" *Droysen.*

[4] See note on Ach. 933.

[5] See Tyrrwhitt on Eur. Elect. 888. Brunck on Eur. Med. 1181.

[6] "Merkt' es gar nicht, dass verkauft es auf dieselbe Weise war." *Droysen.* Cf. Soph. Phil. 978, Ar. Acharn. 374.

[7] "Mit des Worts zweizüngiger Gabel." *Droysen.* "κεκράγμασιν, jokingly for ξύλοις." *Liddell.* "*Hanc deam clamoribus, tanquam furcis, expellebant.* This usage is well explained by Dobree on Plut. 314." *Fitzsche.* Unfortunately δικροῖς is an *adjective.* Besides, this would be very un-Aristophanic.

showed herself through love to this country; and they used to harass[1] the rich and wealthy of our allies, attaching to each the imputation that he favoured Brasidas.[2] And then you used to worry him like little dogs; for[3] the city, pale, and sitting in terror, used gladly to devour these, whatever calumnies any one threw to her. But they, the foreigners, seeing the blows with which they were beaten,[4] stopped up with gold the mouths of those who did this, so as to make them rich, while Greece used[5] to be impoverished without your perceiving it. Now the tanner was the person who did this.

Try. Stop, stop, master Hermes, say not so; but suffer that man to rest in the grave, where he is. For that man is no longer ours, but yours. Whatever things, therefore, you say of him, even if he was a villain when he was living, and a babbler, and a common informer, and a mischief-maker, and a disturber, with every one of these now you revile your own people. But [*turning to the goddess*] tell me, O mistress, why you are silent.

Mer. Nay, she will not tell it in the presence[6] of the audience; for she is very angry at them, on account of the things which she suffered.

Try. At least, let her tell a little to you alone.[7]

Mer. Tell me, O dearest *goddess*, how you are minded towards them. Come, O you of *all* women most hating war! [*Here Peace whispers something in his ear.*] Well!—I hear

[1] Cf. Eq. 840.

[2] "The first syllable is long, as also in Vesp. 475, of which Valckner on Eur. Hipp. 31, and Brunck on Theoc. vii. 11, were not aware." *Porson.* For the change of number, see note on Vesp. 554.

[3] "For the state, pale and in continual fear,
With eager joy devoured the aliment,
Which any calumnies might cast to her." *Wheelwright.*

[4] For the construction, cf. Hom. Il. xxvi. 421; Ar. Nub. 972.

[5] ἂν is repeated with a past indicative much less frequently than it is with the optative. See, however, Lys. 361, 511. Aves, 1593. Eccles. 311. Eur. Alc. 96. Hipp. 497. Soph. El. 441. Ajax, 1144. Antig. 468. Thuc. viii. 96. Herod. vii. 139. Plato, Gorg. 516, A. Charm. p. 155, A. Lysias, p. 158, 37. Hermann, Vig. n. 283. Mus. Crit. ii. p. 276.

[6] "Nicht reden wird sie in Gegenwart der Bürger." *Droysen.*

[7] "Ein Weniges dir allein." *Droysen.* For ἀλλά, see note on Thesm. 424.

—Do you charge them with this? I understand.[1] Hear ye, on what account she blames you. She says, that though she came of her own accord, after the affair at Pylos, with a chest full of truces for the city, she was thrice rejected by vote in the Assembly.

TRY. We erred in this; but pardon us; for our minds[2] at that time were wrapped up in the hides.

MER. Come now, hear what she just now asked me:—Who here was most disaffected towards her; and who was friendly, and zealously exerted himself that there should be no battles.

TRY. Cleonymus was by far the most well-disposed *towards her.*

MER. What sort of person then does Cleonymus appear to you to be in warlike matters?

TRY. Most brave in soul—except that he is not the son of the father[3] he professes to be. For if ever he went out as a soldier, straightway he became apt to throw away his arms.[4]

MER. Hear now further what she just now asked me:—Who at present is master of the Bema[5] in the Pnyx.

TRY. Hyperbolus is now in possession of this post. [*The goddess turns away her head in disgust.*] Hollo, you! what are you doing? Whither are you turning your head?

MER. She turns away from the people, in indignation that it has chosen for itself a wicked patron.[6]

TRY. Well! we will no longer make use of him in any way:

[1] "So, so—! Ich höre—! dessen zeihst du sie—? Ich weiss!" *Droysen.*
"*εἶεν* in Att. poets is sometimes used as a spondee. Æsch. Cho. 657. Ar. Pac. 663." *Liddell.*

[2] "Denn unser Verstand war ledern damals und gerberoh." *Droysen.*
The allusion is to the tanning trade of Cleon. "After the taking of Pylos and Sphacteria the Spartans made frequent offers of peace." *Droysen.*

[3] Plut. 933, *ἀλλ' οἴχεται φεύγων ὃν ἦγες μάρτυρα.* Cf. Lys. 834. Nubes, 863. Thesm. 502. Ran. 889, *ἕτεροι γάρ εἰσιν οἷσιν εὔχομαι θεοῖς.* Soph. Col. 334, *ξὺν ᾧπερ εἶχον πιστῷ μόνῳ.* See Krüger. Gr. Gr. § 51, 12. For the article, see note on vs. 795.

[4] "The jest turns upon the similarity between *ἀποβολιμαῖος* and *ὑποβολιμαῖος.*" *Brunck.* Cf. Vesp. 19. Droysen has attempted to preserve this in his version:—"So findet man von seinem Schild ihn stets als Findling ausgesetzt."

[5] Cf. Ach. 683.

[6] Cf. note on Ach. 1095, and see Plut. 920.

but at present the people, being at a loss for a guardian, and naked,[1] girded this man round them[2] for the mean time.

MER. She asks, how then will this be profitable to the state?

TRY. We shall become more prudent in counsel.

MER. In what way?

TRY. Because he is a lamp-maker.[3] Formerly, indeed, we groped through the public business in the dark;[4] but now we shall deliberate on all matters by lamp-light. [*The goddess makes very impatient gestures.*]

MER. Oh, oh! what things she bade me inquire of you!

TRY. What are they?

MER. Very many, and the matters of old date, which aforetime she left behind. And first she inquired how Sophocles is doing.

TRY. He is prosperous; but a strange circumstance has befallen him.

MER. What?

TRY. From being Sophocles he has become Simonides.[5]

MER. Simonides? How?

TRY. Because, old and decrepit as he is, for the sake of gain he would make a voyage even in a mat.[6]

MER. What then? is the wise Cratinus alive?

TRY. He died what time the Spartans made their invasion.

MER. What ailed him?

TRY. What? Having swooned away;[7] for he could not

[1] That is, *defenceless*. They had just lost Cleon, whose place was supplied by this Hyperbolus.

[2] "Band's seine Lumpen mit diesem Strick von Menschen fest." *Droysen.*
"περιεζώσατο, *clothed themselves with him, put him on them*, for ἐπίτροπον κατέστησε, referring to the word γυμνός. At ἐρωτᾷ, vs. 688, we must supply Εἰρήνη, and understand her to have made such mute intimations, that Mercury could interpret her wishes." *Beck.*

[3] See Nub. 1065.

[4] "Tasteten wir im Dunkeln durch die Geschäfte hin." *Droysen.*

[5] Simonides was the first poet who wrote for money. Hence Pindar (Isthm. ii. 9) calls him φιλοκερδῆ. "Simonides had left behind him the character of being greedy after money. To what particular fact in the life of Sophocles this bitter allusion refers, is not known." *Droysen.* See Schlegel as quoted in the note on Vesp. 316, and Aristoph. Gerytad. Fragm. xviii. ap. Schol. ad Soph. Elect. 28.

[6] It was a proverb amongst the Greeks, θεοῦ θέλοντος κἂν ἐπὶ ῥιπὸς πλέοις.

[7] "This narrative of his death is a pretty invention of Aristophanes." *Droysen.* See note on Eq. 526.

bear to see a cask full of wine broken in pieces. And how many other evils do you think have taken place in the city? Wherefore, O mistress, we will never let you go.

MER. Come now, take this Opora on these terms[1] as your own wife; and then live with her in the country and beget for yourself clusters of grapes. [*Here Mercury delivers Opora to him.*]

TRY. O dearest! come hither and let me kiss you! O master Mercury, do you think I should be injured, if I embraced Opora after so long an interval?

MER. No, if[2] you were to drink a potion prepared with pennyroyal. But take this Theoria, and lead her away as quickly as possible to the Senate, to which she formerly belonged. [*Commits Theoria to his care.*]

TRY. O Senate, happy in Theoria! what soup for three days[3] you will gulp down! and what boiled tripe and meats you will devour! But, my dear Mercury, fare thee well!

MER. And you, too, O mortal, go, and joy be with you! and be mindful of me!

TRY. O beetle, let us fly away home, home!

MER. He is not here, my friend.

TRY. Why, whither is he gone?

MER. He has gone under the chariot of Jupiter, and bears the lightning.

TRY. Whence, then, will the unhappy creature get food here?

MER. He shall feed upon the ambrosia of Ganymede.[4]

TRY. How, then, shall I get down?

MER. Never fear—admirably—this way, beside the goddess herself.

TRY. Come, girls, follow quickly along with me! for very many persons are longing for you, and waiting for you with eagerness. [*Exeunt Mercury, Trygæus, Peace, Opora, and Theoria.*]

CHO. Well, go, and joy be with you! but let us in the mean

[1] "*ἐπὶ τούτοις, on this condition, on these terms*, i.e. that you always retain and reverence Peace. ἐκποιεῖσθαι, is *to beget, procreate.*" *Beck.*

[2] For εἴ γε, see note on Eq. 1350.

[3] "Alluding to the sacrifices which were offered during the three days' supplication decreed by the council." *Brunck.* But see note on Vesp. 243.

[4] Cf. vs. 11, *supra.*

time hand over these dresses[1] and give them to the attendants to take care of; since numerous thieves are very much in the habit of loitering near the scenes and pillaging. But do you guard these manfully, and let us, on the other hand, declare to the spectators[2] what style of argument we have,[3] and what is in our thoughts.

PARABASIS.[4]

It were indeed proper that the beadles should beat him, if any comic poet praised himself, having come forward to the audience[5] in his anapæsts. If, however, it is fit, O daughter of Jupiter, to honour a person who has been the most skilful and most celebrated comic poet of all men, our poet says he is worthy of great praise. For, in the first place, he alone of men made his rivals cease always scoffing at the rags and warring with the lice; and he first drove off with contempt the baking Herculeses, and those Herculeses hungering, and running away, and cheating, and intentionally suffering themselves to be beaten; and he dismissed the slaves whom they were always bringing forward weeping, and that too for this purpose, that a fellow-slave, jeering at his stripes, might then ask,[6] "O unhappy wretch, what have you suffered in your hide? Has the lash invaded your sides with a great army, and laid waste your back?" Having removed such rubbish, and stuff, and low buffooneries, he made our profession dignified, and elevated it, having raised it with dig-

[1] See note on Thesm. 656.

[2] "αὐτοῖσι θεαταῖς, in the comic writers, is not *ipsis spectatoribus*. See Dawes, M. C. p. 300. Therefore read αὖ τοῖσι θεαταῖς, with the Aldine and Junta editions." *Porson.*

[3] See Porson, Præf. Hec. pp. lv. lvi. Eur. Iph. A. 1139. Plato Phileb. p. 64, A.

[4] "The present Parabasis wants several parts which usually accompany these interludes, especially the two 'Addresses' and the 'Commation' of the introduction; at least, the latter is not in its legitimate form." *Droysen.*

[5] For the construction, see Ach. 629. Eq. 508. "Of this 'self-laudation' our German readers have a very conspicuous example in the case of Count Plate and his Parabases, who in this characteristic also, and with the best success, has endeavoured to imitate the Greek comic writers." *Droysen.* On the so-called omission of ἂν, see Krüger's Gr. Gr. § 53, 10, obs. 5, and § 54, 10, obs. 1.

[6] See Porson on Phœn. 1277.

nified words and thoughts, and no vulgar jests; not satirizing private men or women, but with the spirit of Hercules he assailed the greatest *monsters*, having passed through the dreadful stench of hides and muddy-minded threats. And first of all I battle with the jagged-toothed monster himself, from whose eyes the most dreadful rays of Cynna flashed, and about his head a hundred heads of flatterers—the devil take them! were licking round about; and he had the voice of a torrent bringing forth destruction, the stench of a sea-calf, the unwashed testicles of a lamia, and the rump of a camel. At the sight of such a monster, I did not greatly fear; but, fighting in defence of you and the other islands, I always withstood him. On which account now it is reasonable that you should repay me the favour, and be mindful of it. For aforetime, when I succeeded according to my wish, I did not tamper with the boys, going about the Palæstra; but took up my baggage and immediately retired, having caused little pain and much pleasure, and in all things having performed my duty. Wherefore it is fitting that both men and boys be on my side. And we exhort the bald to be zealous for the victory. For if I gain the prize,[1] every one will say, both at table and at drinking parties, "Bear to the bald man; give some of the sweetmeats to the bald man, and do not take away from the most noble of poets, who has a shining forehead."[2] O Muse! do you, having banished wars, dance with me your lover, celebrating the nuptials of the gods, and the banquets of men, and the feasts of the blessed; for from the first these themes have been your care. But if Carcinus[3] should come and beseech you to dance

[1] It seems not to be generally known that such constructions as *ἐμοῦ κακοῦ*, *I being wicked*, *ἀνθρώπου περιχαροῦς*, *the man being overjoyed*, with an ellipsis of *ὄντος*, are utterly unstatutable. "An absolute genitive, with *ὄντος* to be supplied, is not used in Greek; for in such constructions as *Θεμιστοκλέους ἄρχοντος*, *ἄρχοντος* is a *participle*. *ἑκὼν* and *ἄκων* also are equivalent to participles. *ἑτοίμων* in Thuc. iii. 82, and Xen. Anab. vii. 8, 11, is doubtful. *ὑφηγητῆρος οὐδενὸς*, Soph. Colon. 1588, is a poetism. Cf. Soph. Rex, 966, 1260. So *ὡς ἐμοῦ μόνης πέλας*, Soph. Colon. 83." *Krüger*.

[2] See Arnold, Gr. Ex. § 19. Krüger, Gr. Gr. § 50, 11, obs. 1.

[3] "A tragic writer, grandson, father, and grandfather of tragedians—a complete brood of *tragic crabs*—for that is the meaning of his name. Though he was the son of Xenocles, he was called in mockery 'Son of Thorycius,' (*mailed warrior*,) or 'Son of Theodectes,' (*accepted of god*,) because he used to *arm himself with wine*,

with his sons, neither comply, nor go as their assistant, but consider them all to be domesticated quails, long-necked dancers of dwarfish stature, fragments of goats' dung, inventers of machinery.[1] For their father declared that a weasel had strangled at eve the drama which he possessed beyond his hopes.[2] Such popular melodies of the beautiful-haired Graces it becomes the wise poet to sing, when the vernal swallow sits and twitters with her voice,[3] and Morsimus has no chorus, nor yet Melanthius,[4] whom I heard uttering a most bitter voice, when his brother and himself had a tragic[5] chorus, both of them lickerish-toothed Gorgons, greedy after roaches, harpies, scaring old women, polluted, with arm-pits smelling like a he-goat, the plague of fish; on whom having spit copiously and plentifully, O goddess Muse, keep the festival with me! [*Here the scene changes to the front of Trygæus' house.*]

TRY. (*to the audience*). How difficult it is,[6] then, to go straight to the gods! Of a truth I am altogether tired in my legs. From above you were small to look at.[7] Of a truth,

and in his tragedies brought the gods and goddesses into rather equivocal positions." *Droysen.*

[1] "Gotts-Wunder-Maschinler." *Droysen*, who adds, "His son Xenocles was particularly strong in *stirring scenes.* Gods and goddesses were continually introduced—all sorts of wonders and stage-tricks were in common use."

[2] Sagt doch der Vater, das Stück, das ihm wider
Vermuthen gekommen, die Katz'
Hab's gemaus't am Abend." *Droysen.*

It often happens that the substantive which should have stood in the antecedent clause is transferred to the relative clause, (see notes on Thesm. 502, Nub. 863,) but it does not often happen that the substantive under *these* circumstances is accompanied by the *article.* See, however, vss. 138, 1198. Lys. 61, 834. Vesp. 1180. Aves, 437. Soph. Colon. 907. Antig. 404, 1156. Plato Rep. v. p. 477, C.; ix. p. 579, C. Polit. p. 269, B. Phæd. p. 61, B. Crito, p. 48, C. Euthyd. p. 271, C. Hipp. Maj. p. 294, B. Theæt. p. 167, B. Demosth. Leptin. p. 462, 16. So Æsch. Theb. 555, ὃν λέγεις τὸν Ἀρκάδα.

[3] Τοιάδε—κελαδῇ, from Stesichorus, fragm. xii. Mus. Crit. vol. ii. p. 266.

[4] "Sons of Philocles, of the family of Æschylus, bad tragic writers, and wicked gluttons." *Droysen.*

[5] See note on vs. 1154, *infra.*

[6] See note on Vesp. 451.

[7] See note on Plut. 489.

from heaven you appeared to me to be very ill-disposed; but from here *you appear* very much more ill-disposed. [*A servant comes out of the house.*]

SER. O master, are you come?

TRY. Aye, as I've been told.

SER. How have you fared?

TRY. I had a pain in my legs with having traversed so long a journey.

SER. Come then, tell me—

TRY. What!

SER. Did you see any other man wandering in the air, except yourself?

TRY. No; except, possibly, two or three souls of dithyrambic poets.[1]

SER. What were they doing?

TRY. They were collecting, as they flew, certain[2] beginnings of odes of men that float aloft in air.

SER. Is it not true, then, in the air, what people say, how that we become stars, when one dies?[3]

TRY. Certainly.

SER. And who is now a star there?[4]

TRY. Ion[5] the Chian, who, some time ago, composed here the Morning Star; and when he went *yonder*,[6] immediately all called him the Morning Star.

SER. Who are those erratic stars that run about burning?[7]

[1] "The dithyrambic poets were always floating in the upper regions. Their poetry was made up of empty-sounding bombastic phrases. Cinesias in the 'Birds' is a fair sample of this class." *Droysen.*

[2] Comp. Soph. Rex, 107. *οὗτός τις*, *ἕτερός τις*, and *ὅδε τις*, are combinations much more common. See Vesp. 182, 205, 1415. Aves, 279, 287. Lys. 65, 66.

[3] "Refers to certain views of the philosophers, who held that the soul was an emanation of the fiery, all-pervading *anima mundi*, and that after the death of the body it returned to the stars." *Droysen.* See note on Ran. 1075.

[4] "Wer denn ist da oben nun ein Stern?" *Droysen.*

[5] "The celebrated Ion of Chios, one of the most prolific of the literati of that period, who, it would seem, had died shortly before. He had composed a very celebrated dithyrambic ode, beginning *ἀοῖον ἀεροφοίταν ἀστέρα*." *Droysen.*

[6] "Scholiastes ad h. l. *ὡς δ' ἦλθεν ἐνθάδε, ἀντὶ τοῦ, εἰς τὸν οὐρανὸν, ἀπέθανεν*." *Beck.*

[7] "He means the *shooting stars*." *Droysen.*

TRY. These are certain of the rich stars, that[1] are returning from supper with lanterns, and in their lanterns fire. But take and lead in this lady [*pointing to Opora*] as quickly as possible, and wash out the bathing-tub, and heat some water, and spread for me and her a nuptial couch. And when you have done this, come back again hither; and I in the mean time will deliver over this one to the senate.

SER. Whence did you get these?

TRY. Whence? from heaven.[2]

SER. I would no longer give three obols for the gods,[3] if they keep prostitutes like us mortals.

TRY. Not so; but[4] there also some get their living by these means.

SER. Come then, let us go. Tell me, shall I give any thing to her to eat?

TRY. Nothing: for she will not be willing to eat either bread or cake, having been always accustomed among the gods above to lick up ambrosia.

SER. Then we must get ready something for her to lick[5] here also. [*Exeunt servant and Opora.*]

CHO. The old man, as far as we can thus discern,[6] is at present transacting these matters happily.[7]

TRY. What, then, *will you say*,[8] when you see me a spruce bridegroom?

CHO. You will be enviable, old man, being a youth over again, and anointed with perfumes.

TRY. I think so. What, then, *will you say*, when I am with her and lay hold of her breasts?

[1] See Krüger, Gr. Gr. § 57, 3, obs. 7.

[2] For this crasis, see Porson, Opusc. p. 228-31.

[3] See Krüger's Gr. Gr. § 47, 17.

[4] "*οὐκ· ἀλλὰ κἀκεῖ ζῶσιν ἀπὸ τούτων τινές.* Translated: *Non quidem ita solent: sunt tamen inter illos quidam qui ex hoc quæstu sibi victum parant.* They do not, but they do! After *οὐκ*, I believe *ἂν ὀρθῶς δοίης, εἰσὶν ἄξιοι τριωβόλου*, or some such words, are understood. See Vespæ, vs. 77." *Seager.*

[5] "*Ergo hic quoque parandus est cibus, quem lingat. σκευάζειν = conficere, condire cibum.*" *Bentley.*

[6] See note on Nub. 1252.

[7] Höchst glücklich ergeht's fürwahr,
So viel man erkennen kann,
Hinführo dem Alten!" *Droysen.*

[8] Cf. vs. 863; and see note on Lys. 399.

Cho. You will appear more happy than the pirouettes of Carcinus.

Try. *Shall I* not, therefore, justly *be so,* who mounted upon a riding-beetle, and saved the Greeks, so that all of them, living in the country, can enjoy themselves and sleep securely? [*Enter servant.*]

Ser. The girl has bathed, and all her body is fair: the cheese-cake is baked, the sesame-cake is being kneaded, and the other things every one. But one thing is wanting.

Try. Come then, let us quickly deliver over this Theoria to the senate here!

Ser. What do you say? Is this Theoria, whom we once kissed on the road to Brauron, when rather tipsy?

Try. Be well assured *it is;* and she was caught too with difficulty.

Ser. O master, how great[1] is the quintennial debauchery which she affords!

Try. Well! who of you is just? who in the world is? who will take and guard her for the senate? [*To the servant.*] Hollo, you! what are you sketching out?

Ser. Confound it! I am pre-occupying a tent for my[2] four quarters for the Isthmian games.

Try. (*to the audience*). Do you not yet tell me who is to take care of her? [*Takes Theoria by the hand.*] Come hither you! for I will myself lead and deposit you in the midst.

Ser. (*pointing to the audience*). That man yonder nods.

Try. Who?

Ser. Who? Ariphrades, beseeching you to lead her to him.

Try. But, my good sir, he will fall upon her and lap her up like broth. [*To Theoria.*] Come now, first lay down your clothes upon the ground? [*Theoria undresses herself, and is shown to the audience.*] Senate, and Prytanes, behold Theoria! Observe what blessings I shall take and hand over to you! so that, having set her on high, you may immediately celebrate the Apaturian festival. But see this kitchen, how

[1] Cf. vs. 1192. Equit. 1219. Aves, 670. Plut. 748, and note on Thesm. 1099.

[2] The regular custom is that the reflexive pronoun stand either *between* the article and its noun, or *after* both. See, however, Ran. 424.

beautiful it is! On this account also it is blackened[1] with smoke; for here, before the war, were formerly the senate's gridirons. In the next place, having her, we shall be at liberty immediately to celebrate very beautiful games on the morrow; to wrestle on the ground, to box with hand and foot, to aim strokes obliquely, to drop head foremost on the knees; and, as in the Pancratium, having anointed ourselves, to strike and punch vigorously with both fist and foot. And on the third day after this, you shall hold a chariot-race, where horseman shall ride past horseman, and chariots, overturned upon each other, shall struggle, puffing and blowing; while other charioteers, having fallen near the goal, shall lie with broken heads. But, O ye Prytanes, receive Theoria! See how readily the Prytanis received her! But you would not *have been so ready*, if you had to bring forward something gratis; but I should have found you alleging a holiday.[2]

CHO. Verily he is a good man towards all the citizens, whoever is such *as you*.

TRY. When you gather in the vintage, you will know still more what sort of a person I am.

CHO. Even now it is evident,[3] for you have been a preserver to all men.

TRY. You will say so, when you drink a bowl[4] of new wine.

CHO. And, with the exception of the gods, we will ever consider you the first.

TRY. I, Trygæus, the Athmonian, am deserving[5] of much at your hands, for having relieved the people and the agricultural population from dreadful miseries, and for having put a stop to Hyperbolus.

CHO. Come now, what must we do next?

TRY. What else but consecrate her with pots of pulse?[6]

[1] This is an unusual construction. ἄρα in *these* formulæ regularly takes an *imperfect*. See note on Vesp. 451.

[2] Probably παρὰ προσδοκίαν for τὴν χεῖρα. See note on Equit. 1083.

[3] Cf. vs. 1048. Nub. 1350. Aves, 1407. Equit. 330. Thesm. 575. Soph. Aj. 326. Plato Crit. p. 46, D. Thucyd. i. 93. See Krüger on Xenoph. Anab. i. 5, 9. Schäfer on Greg. Cor. p. 531.

[4] See Lidd. Lex. voc. λεπαστή. Athenæus xi. p. 485, A. Class. J. No. iii. p. 654.

[5] See Porson, Hec. 309.

[6] "Instead of with great solemn hecatombs, the smaller deities,

Cho. With pots of pulse, like a complaining little figure of Mercury?

Try. What think you, then? Do you wish *the sacrifice to be made* with a fatted ox?

Cho. With an ox? by no means, lest we should have to render assistance somewhither.[1]

Try. Or with a swine, fat and large?

Cho. No, no.

Try. Why?

Cho. Lest there be a swinishness, such[2] as Theagenes'.

Try. With what then, pray, of the other victims, does it seem fit to you?

Cho. With a sheep.

Try. With a sheep?

Cho. Yes, by Jupiter.

Try. But this word is Ionic.[3]

Cho. Certainly, on purpose; in order that, if any one says[4] in the Assembly that we ought to go to war, the audience through fear may cry out in the Ionic fashion "Oi"—

Try. Upon my word you say well.

Cho. And may be in other respects gentle; so that we shall be lambs in disposition towards each other, and far milder towards our allies.

Try. Come then, take and bring the sheep as quickly as possible! and I will furnish an altar on which to sacrifice. [*Exeunt Trygæus and servant.*]

Cho. How all things proceed according to our wish, as many as God wills,[5] and Fortune directs; and one of these concurs opportunely with the other! [*Re-enter Trygæus bearing the altar.*]

Try. How evident is this! for the altar is now at the door.[6]

the Hermæ before the doors, perhaps, and the like, were consecrated with pots of pulse." *Droysen.*

[1] βοΐ—βοηθεῖν: the pun is lost on the English reader.

[2] See Av. 1127.

[3] A grammatical quibble, the Attic form being *οἰ̈*, the Ionic *ὀΐ*.
See Krüger, Gr. Gr. § 20.

[4] Porson reads ἐπιτηδές γ' ἵν', ἐὰν—λέγῃ. See Kidd ad Dawes, M. C. p. vi. Cf. Elmsley, Acharn. 385. For the participle, see Krüger, Gr. Gr. § 56, 11, obs.

[5] See Porson, Phœn. 5.

[6] "I remember having heard from Porson that the old Attics said

CHO. Hasten[1] then, while the veering blast of war rapidly ceases, by the influence of heaven. For now is Fortune manifestly changing to prosperity.

TRY. The basket is ready, containing coarse barley, and a garland and a knife; and see here is fire too! and nothing detains us but the sheep.

CHO. Will you not therefore hasten? For if Chæris[2] see you, he will approach uninvited, playing on his flute; and then I well know that you will doubtless have to give him something for his blowing and toiling. [*Enter servants with the sheep and the holy water.*]

TRY. Come now, do you take the basket and the holy water, and quickly go round the altar to the right.

SER. Very well. Command[3] something else: I have gone round it.

TRY. Come now, I will take and dip this torch[4] *in water*. Do you shake it rapidly; and do you hand me some[5] of the coarse barley; and do you yourself wash your hands in the holy water, when you have handed this to me; and throw some of the barley to the spectators. [*The servants throw barley amongst the spectators.*]

SER. Very well.

TRY. Have you already given it?

SER. Yes, by Mercury! so that of these spectators, as many as there are, there is no one who has not got barley.[6]

ταμίασι, &c., not ταμίαισι, whence we have Ὀλυμπίασι, Πλαταιᾶσι. See by all means Elmsley, *Ed. Rev.* No. iv. p. 323." *Dobree.* See Dawes, M. C. p. 207. Elmsley, Med. p. 151. Krüger, Gr. Gr. (2nd Part) § 15, δ, obs. 3. For καὶ δὴ, see Hermann, Vig. n. 301, b.

[1] "So beeile dich so, wie der Kriegsorkan
Sich mit göttlicher Hülf' urplötzlich gewandt;
Denn es ist ja am Tag,
Dass ins Heitere sich der Dämon gewandelt!" *Droysen.*
See Eur. Elect. 1154.

[2] Fl. Chretien quotes in illustration the proverbial lines in Athenæus, viii. p. 337, F.

ἀνδρὶ μὲν αὐλητῆρι θεοὶ νόον οὐκ ἐνέφυσαν,
ἀλλ' ἅμα τῷ φυσᾶν, καὶ νόος ἐκπέταται.

[3] See note on Ran. 437.

[4] "Before the sacrifice began, they sprinkled the altar and the by-standers with a torch dipped in the holy water." *Voss.*

[5] Cf. vss. 962, 1102, 1111, 1136, 1145, 1169. Matthiä, Gr. Gr. § 323.

[6] A slang word for πέος, cf. vs. 449, *supra.*

TRY. The women have not got any.

SER. But their husbands will give them some in the evening.

TRY. Well, let us offer our prayers. Who is here? Where in the world are the many pious people?[1]

SER. Come, let me give some to these here; for there are many pious people.

TRY. Do you consider these pious?

SER. (*sprinkling the audience with holy water*). Why, are they not; who, while we pour so much water on them, go and stand in the same place?

TRY. Come, let us pray as quickly as possible, now let us pray. Most august goddess queen, venerable Peace, mistress of choral dances, mistress of nuptials, receive our sacrifice![2]

SER. Receive it, pray, O highly-honoured goddess, by Jupiter! and do not do what the lewd women do. For they open the house-door a little[3] and peep out; and if any one direct his attention to them, they retire; and then, if he go away, they peep out *again*. Now do not thou do any of these things to us.

TRY. No, by Jupiter! but show yourself entire, in a manner befitting a noble person, to us your lovers, who have been pining away for you now these thirteen[4] years. And do away with battles and tumults, so that we may call you Lysimacha.[5] And put a stop[6] to our over-nice suspicions, with which we babble against each other; and blend us Greeks again as before[7] with the balsam of friendship, and temper our minds

[1] "He alluded to the sacrificial rite, where the crier called out τίς τῇδε; and the by-standers answered πολλοὶ καὶ ἀγαθοί." *Brunck.*

[2] "Peace is the cause of marriages, and promotes festive dances." *Voss.*

[3] Cf. vs. 30, *supra*. Thom. M. p. 693. Mœris, p. 315.

[4] "For Athens, in fact, the war had lasted only since B. C. 432; therefore only *eleven* years. But at that time people dated the general war from its first beginning, viz. from the sea-fight between Corinth and Corcyra, B. C. 434." *Droysen.*

[5] *λῦσον μάχας—Λυσιμάχην*: cf. vs. 926. Lys. 554.

[6] "Auch schaffe bei uns die Verdächtigung ab,
Die Gefahrprahlerin,
Die wir floskelnden Zanks auf einander gehetzt." *Droysen.*
"And put a stop to our exquisite fancies, with which we chat away to each other." *Liddell.* Brunck and Wheelwright as Droysen.

[7] "Wie es Anfangs war." *Droysen.*

with a milder fellow-feeling; and *grant* that our market be filled with multifarious good things; with garlic, early cucumbers, apples, pomegranates, and little cloaks for slaves; and that we may see people bringing from the Bœotians geese, ducks, wood-pigeons, and sand-pipers;[1] and that baskets of Copaic eels come; and that we, collected in crowds around them, buying fish, may jostle with Morychus, and Teleas, and Glaucetes, and many other gourmands; and then that Melanthius may come too late to the market, and that they may be sold, and that he may utter lamentations, and then sing a monody from his Medea,[2] "I am undone, I am undone, having been bereft of my *eel* embedded in beet;" and that the people may rejoice at it. O highly honoured *goddess*, grant these things to our prayers!

SER. Take the knife; and then see that you slay the sheep in a cook-like way.

TRY. But it is not lawful.

SER. Why so? Why, pray?[3]

TRY. Peace, I ween, does not take pleasure in slaughter, nor is her altar stained with blood. But take it within and sacrifice it and take out[4] the thigh-bones and bring them out hither; and thus the sheep is preserved for the Choregus. [*Exit servant carrying back the sheep.*]

CHO. You, indeed, must remain without and quickly place here billets[5] of wood, and all things suitable in addition to these. [*Trygæus arranges the wood upon the altar.*]

TRY. Do I not, therefore, seem to you to arrange the faggots like a soothsayer?

CHO. Certainly. For what has escaped you, as many as it becomes a wise man *to think of?* And what is it you have not in your thoughts, as many as it becomes a man approved for a wise mind and inventive daring?

[1] These obscure birds Droysen calls *starlings;* Wheelwright, *wrens.* Cf. Ach. 876. Aves, 79. Athenæus viii. p. 332, E., ix. p. 395, E. F.

[2] "I perish, since amongst the beet
My eel has chosen to retreat." *Wheelwright.*

"Melanthius, a tragic poet mentioned vs. 804, *supra*, author of a tragedy in which Medea says those words of her children." *Droysen.*

[3] Comp. Vesp. 1155.

[4] See note on Plut. 69.

[5] "*Fire-wood,*" Brunck, Bergler, Droysen, Wheelwright: "*a torch, a brand,* Ar. Pac. 1024, 1032." *Liddell.*

TRY. In sooth the billets overpower Stilbides[1] when lighted. I will also bring the table; and there will be no need of a boy. [*Exit Trygæus into the house.*]

CHO. Who then would not praise such a man, who, having endured many things, saved the sacred city? [*Re-enter Trygæus with the table and the servant with the thigh-bones.*] Wherefore you will never cease[2] to be enviable to all.

SER. This has been done.[3] Take and place the thighs *on the fire;* but I will go for the entrails and the cakes. [*Exit servant.*]

TRY. This shall be my care; but you ought[4] to have been here. [*Re-enter servant.*]

SER. Well! I am here. Do I appear to you to have delayed?

TRY. Now roast them well! for see, here comes some one crowned with laurel! Who in the world then is he?

SER. What[5] an impostor he appears! He is some prophet.

TRY. No, by Jupiter! but Hierocles.

SER. This, I presume, is the soothsayer from Oreus.[6] What in the world then will he say?

[1] "Stilbides was a celebrated soothsayer, whom the Athenians led with them in the Sicilian expedition. Trygæus had said a little before: '*Do I not, therefore, seem to you to arrange the faggots like a soothsayer?*' Now, carrying on the joke, he says, '*The billet overpowers the soothsayer.*' But in place of the word *soothsayer* he puts in *Stilbides.*" *Brunck.*

[2] All the commentators, from Bergler to Droysen, mistake this verb for the third person singular of the active voice. But this intransitive use of the active is confined to the *imperative mood* in Attic writers. See Krüger, Gr. Gr. § 40.

[3] "The servant here returns to the stage with the thighs, which he requests Trygæus to put on the fire; but he prefers to have that done by the servant, while he himself goes in, for the purpose of eating the entrails and the cakes." *Beck.*

[4] "Komm nur gleich zurück." *Droysen.*

[5] Cf. Equit. 269. Lys. 80.

[6] "Hierocles is one of those monkish priests of that age, who sought to turn the gross superstition of the multitude to their own advantage. He was an interpreter of oracles, and, as is the case in troubled times in the intense expectation attending the issue of events, passed rather as an interpreter of the future, and as an opponent of peace. Therefore he is called "prophet of Oreus," as if he were no Athenian, but belonged to that town most of all opposed to peace." *Droysen.* Cf. note on Aves, 13.

TRY. It is plain that he will make some opposition to the truce.

SER. Not so; but he has come after the savoury smell.

TRY. Then let us pretend not[1] to see him.

SER. You say well. [*Enter Hierocles with a sacerdotal garland on his head.*]

HIEROCLES. What sacrifice in the world is this here, and to what one of the gods?

TRY. (*to the servant*). Roast on in silence, and—hands off the loin![2]

HIER. Will you not tell me to whom you are sacrificing?

TRY. The tail is doing bravely.

SER. Bravely, to be sure, O dear mistress Peace!

HIER. Come then, begin the sacrifice, and then give me the first offerings![3]

TRY. It is better to roast them first.

HIER. But these here are already roasted.

TRY. You make yourself very busy, whoever you are. [*To the servant.*] Cut it up. Where is the table? Bring the libation.

HIER. The tongue is used to be cut out.[4]

TRY. We recollect. But do you know what you are to do?[5]

HIER. Yes, if you tell me.

TRY. Do not talk at all with us; for we are offering sacrifice to Peace.

HIER. O miserable mortals and foolish[6]——.

[1] See note on Plut. 837. [2] Cf. Lidd. Lex. voc. ἄπαγε.

[3] "Der Göttin Vorschnitt schneide nun, und gieb ihn mir." *Droysen.*

[4] "Die Zunge wird hinausgeschnitten." *Droysen.* Comp. Av. 1705. Plut. 1110.

[5] Cf. Equit. 1158. Aves, 54, 80. Similarly Plautus, Rudent. iii. 5, 18, "Tange, sed scin' quomodo?" See Hermann, Vig. n. 143, 261. Opusc. iii. p. 201. Elmsley, Soph. Rex, 543. Porson, Hec. 225. Advers. p. 127. Kon, Greg. Cor. p. 18. Muretus, Var. L. iii. 12. But this formula admits of several variations. Sometimes we have the *third* person of the imperative: Eur. Iph. T. 1203, οἶσθ' οὖν ἃ μοι γενέσθω; see Porson, Advers. p. 262. Sometimes a *future* indicative: Eur. Cycl. i. 131, οἶσθ' οὖν ὃ δράσεις; Lucian, (Dial. Alexand. and Diog.,) οἶσθα ὃ δράσεις; cf. Eur. Med. 605. Sometimes even a *present* imperative: Ar. Acharn. 1064, οἶσθ' ὡς ποιεῖτε τοῦτο;

[6] "This is the beginning of the oracle given to the Athenians by the priestess Stratonice, on the arrival of Xerxes in Greece, mentioned by Herodotus, vii. 140." *Wheelwright.*

TRY. On your own head be it!

HIER. who through your folly, not understanding the will of the gods, have made a treaty, men with fierce-eyed apes——

TRY. Ha, ha!

HIER. Why do you laugh?

TRY. I like your fierce-eyed apes.

HIER. And you simple doves have trusted to foxes' cubs, whose souls are crafty, whose minds are crafty.

TRY. Would that,[1] O impostor, your lungs were as hot *as this roast meat!*

HIER. For if the goddess Nymphs have not deceived Bacis, nor Bacis mortals, nor again the Nymphs Bacis himself——

TRY. May you perish utterly, if you don't have done Bacizing![2]

HIER. It was not destined as yet to unbind the chains of Peace,[3] but this first——

TRY. (*to the servant*). These here must be sprinkled with salt.

HIER. For not yet is this[4] agreeable to the blessed gods, to cease from strife, till the wolf marry the sheep.

TRY. Why,[5] how, you wretch, can a wolf ever marry a sheep?

HIER. While the beetle stinks most offensively as it flies, and the noisy bitch brings forth in haste blind *young*, for so long it is not yet proper that peace be made.[6]

[1] See Krüger, Gr. Gr. § 54, 3, obs. 3 and 4. Hermann, Vig. n. 190.

[2] Comp. Lidd. Lex. in voc. βακίζω. "Wenn du nicht mit Bakissen aufhörst." *Droysen.* Cf. Vesp. 653. Thesm. 617.

[3] I have understood this as referring to the goddess's release from prison. The usual interpretation is, "*To dissolve the bond of Peace;*" but this is directly opposed to the whole of the context. Droysen translates, "aufschürzen die Bande des Friedens;" but where has ἀναλύω such a meaning?

[4] See note on Thesm. 520.

[5] "καὶ in principio positum *mirantis rem novam* est, ideoque sæpe *objicientis.* Postponitur autem, ubi de facto ipso jam constat, et tantum de eo, quod voculâ interrogativâ continetur, certiores fieri volumus." *Hermann.* "He predicts in his oracle just what the leaders of the people wished, eternal war." *Voss.* The reader will recollect that the third person singular of the present indicative, of the present subjunctive, and of the present optative of verbs in όω is spelled alike. ὑμεναιοῖ then, in vs. 1075, is the subjunctive, in vs. 1077, is the optative.

[6] "Und so lange der Piratz noch, wenn er flieht, Stank ausbläs't,

Try. But what ought we *to do?* not to leave off fighting? or to determine by lot which of us shall weep most, when it is in our power, having made peace[1] by common consent, to rule over Greece?

Hier. You will never make the crab to walk straight.[2]

Try. You will never again henceforth dine in the Prytaneum, nor in future compose any *prophecy* after the accomplishment of the event.[3]

Hier. You can never make the rough hedgehog smooth.

Try. Will you ever cease cheating the Athenians?

Hier. According to what oracle have you burned thighs to the gods?

Try. According to that very fine oracle, to be sure, which[4] Homer composed: "Thus they, having driven away the hostile cloud of war, accepted Peace, and consecrated her with a sacrifice. But after the thighs were burnt down, and they had tasted the entrails, they made libations with cups; and I led the way: but no one gave a shining goblet to the soothsayer."

Hier. I have no concern in these, for Sibylla did not utter them.

Try. But in truth the wise Homer,[5] by Jupiter, has cleverly said, "Bound by no social tie, lawless, hearthless is he, who loves fearful civil war."

Hier. Take care now, lest by some means a kite, having deceived your minds by stratagem, should seize——

Try. (*to the servant*). Do you,[6] however, be on your guard

Und in der Angst Schwanzwedel, die Bellerin, Blindes zur Welt bringt,
Also lange noch nicht war Friede zu machen gestattet." *Droysen.*

[1] It might have been σπεισαμένους. See note on Plut. 287.

[2] The allusion is rather to the popular scolion, called "The serpent and the crab," which is preserved by Athenæus, xv. p. 695, A.; though Bergler refers it to a fable of Æsop.

[3] "Noch wirst künftig du je nachträglich Geschehenes ändern." *Droysen*, who adds in his note, "nor shalt thou with thy oracles cause to retrograde the treaty of peace once obtained." Cf. Herm. Vig. n. 26.

[4] See Krüger, Gr. Gr. § 51, 12. Of course this is not a bonâ fide quotation, but a whimsical adaptation of various Homeric verses. The last verse is a coinage of his own.

[5] "From Hom. Il. ix. 63." *Droysen.*

[6] "Den Schöps, Bursch, hab' mir im Auge;
Denn höchst fürchterlich ist das Orakel für diese Geweide." *Droysen.*

against this, for this oracle is formidable to the entrails. Now pour in the libation, and bring hither some of the entrails.

HIER. But if you think proper, I also will serve myself.

TRY. Libation! libation!

HIER. Now pour in for me also, and give me a share of the entrails!

TRY. "But not yet is this acceptable to the blessed gods; but this first," that we should make a libation, and that you should depart.—O mistress Peace, abide for life with us!

HIER. Bring me the tongue!

TRY. And do you take away your own tongue!

HIER. Libation!

TRY. Remove quickly this also, together with your[1] libation!

HIER. Will no one bestow some of the entrails upon me?

TRY. "It is not possible for us to bestow them, until the wolf shall marry the sheep."

HIER. Yea, by your knees?

TRY. You supplicate in vain, my friend; "for you cannot[2] make the rough hedgehog smooth." Come now hither, O spectators, and feed upon the entrails with us.

HIER. And what shall I do?

TRY. Eat your Sibylla.

HIER. By the Earth, you certainly shall not devour these alone; but I will snatch them from you; for they lie as common property.

TRY. Smite, smite the Bacis!

HIER. I take *you all* to witness.

TRY. And I, that you are a gourmand and an impostor. Strike him, laying on the impostor[3] with the stick.

SER. Nay, do you *do that!* and I will strip him of the sheep-skins which he[4] has fraudulently taken: Will you not lay down the sheep-skins, you priest? Do you hear? What a raven this is that has come from Oreus! Will you not quickly fly away to Elymnium?[5] [*Exeunt Trygæus, servant, and soothsayer.*]

[1] "Doch nimm mit der Spende gefälligst deine Empfehlung!" *Droysen.*

[2] See Krüger, Gr. Gr. § 53, 7, obs. 3; and compare vs. 1086, *supra.*

[3] See Lidd. Lex. voc. ἐπέχω. [4] Cf. Vesp. 65. Aves, 730, 537.

[5] "A district in Eubœa, near to Oreus, where Hierocles came from." *Bergler.* Cf. Vesp. 425, 601.

CHO. I am delighted,[1] I am delighted, at being rid of helmets, and cheese and onions; for I find no pleasure in battles, but to continue drinking beside the fire with my dear companions,[2] having kindled whatever is the dryest of the firewood which has been sawn up in summer, and roasting some chick-pease, and putting on the fire the esculent acorn,[3] and at the same time kissing my Thracian maid while my wife is washing herself. For there is not any thing[4] more agreeable than for *the seed* to be already sown, and the god to rain upon it, and some neighbour to say, "Tell me, O Comarchides,[5] what shall we do at this time of day? I've a mind to drink, since the god acts so favourably.[6] Come, wife, roast three chœnixes of kidney-beans, and mix some wheat with them, and bring out some figs, and let Syra[7] call Manes from the field; for it is in no wise possible to strip off the vine-leaves to-day, or to grub round the roots, since the ground is wet. And let some one bring forth from my house the thrush and the two spinks. And there were also within some beestings and four pieces of hare, if the weasel did not carry off some of them in the evening. At any rate it was making some noise or other within, and was making a disturbance. Of which bring us three pieces, boy, and give[8] one to my father: and beg some fruit-bearing myrtles[9] from Æschinades; and at the

[1] "This second Parabasis contains the two epirrhemata, or addresses to the audience, which are wanting in the first." *Droysen.*

[2] See Krüger, Gr. Gr. § 57, 1, obs. 1.

[3] Droysen understands this somewhat differently: "Und mein Hahnchen grade kerzend." But see Lidd. Lex. voc. Φηγός.

[4] "Nichts behaglicher in der Welt, als wenn die Saat im Boden liegt,
Und der liebe Gott begiesst sie, und ein Nachbar also spricht." *Droysen.*

[5] "The name of some member of the Chorus. Cf. Vesp. 230." *Bergler.*

[6] "The Choryphæus is depicting a country pic-nic among good friends and neighbours, while fertilizing showers, which interrupt field-labours, moisten the sown corn, which promises to ripen, not for foreign reapers, but for the proprietor." *Voss.*

[7] "Syra is the name of the maid-servant, Manes of the man-servant." *Droysen.*

[8] See note on Ran. 169.

[9] Cf. vss. 806, 1244. Eccles. 405, 883. Vesp. 481. So Xenoph. Symp. vii. 2, τρόχος τῶν κεραμεικῶν. Lucian, Dial. M. x. 9, λαβὼν πέλεκυν τῶν ναυπηγικῶν. Theoph. Charact. v., τῶν στρογγύλων λη-

same time, on the same road, let some one call Charinades, that he may drink with us, since the god benefits and aids our crops." But when the grasshopper sings its sweet note, I take pleasure in examining the Lemnian[1] vines, if they are already ripe, for their shoot[2] bears early; and in seeing the wild fig swell: and then, when it is ripe, I eat it, and taste it,[3] and at the same time exclaim, "O friendly Seasons!"[4] and I bruise and mix some[5] thyme; and then I become fat at this time of the summer: rather than in[6] looking upon a Taxiarch detested by the gods, with three crests, and a red cloak of a very bright colour, which he says is the Sardian dye; but if any where there be occasion for him to fight with his red cloak on, then he himself is dipped in a Cyzicene[7] dye; and then he runs away the first, shaking his crests like a yellow griffin,[8] while I stand watching the nets. But when they are at home, they do intolerable things; enrolling some of us, and striking off others at their caprice[9] two or three times. The expedition, *we will suppose*, takes place to-morrow; but this man has not purchased any provisions; for he did not know he was to march out with the army; and then, standing by the statue of Pandion, he sees his own name *in the list for service;* and, nonplussed at his misfortune, runs off looking sour. These things do these recreants before gods and men to us husbandmen, but to the people of the city in a

κύθους καὶ βακτηρίας τῶν σκολιῶν. Arist. Γῆρας, Fragm. vii., *κοπίδι τῶν μαγειρικῶν.* Amphiaraus, Fragm. ii., *προσκεφάλαιον τῶν λινῶν.*

1 "Vines from Lemnos transplanted to Attica." *Droysen.*

2 "Fruh ja reift diess Gewachs." *Droysen.* See Porson, Phœn. 1398. Opusc. p. xcii. Hermann, Metr. p. 361.

3 "*Ori admovere*," *Brunck's Index;* "*taste*," *Droysen.*

4 "The Horæ or Seasons: the beginning of a song." *Droysen.*

5 The Attic substitute for a black draught.

6 To *προσβλέπων* repeat *ἥδομαι* from vs. 1161, and comp. vs. 1127.

"More pleased in summer to grow corpulent,
Than see a general, hated by the gods." *Wheelwright.*

"Lieber als den gottverhassten Taxiarchen anzusehn," *Droysen,* who makes it a resumed sentence, and not a continuation of the preceding line.

7 "Dyes his breeches yellow." *Heine.* Cf. Markland ad Eur. Suppl. 1181.

8 "See Av. 800." *Droysen.* Compare also Ran. 932, 937.

9 Compare the Latin phrase *susque deque ferre.* For which see Aulus Gellius, A. N. xvi. 9.

less degree. For which acts, please god, they shall some time render an account to me. For in truth they have greatly injured me, being[1] lions at home, but foxes in battle. [*Enter Trygæus and servants.*]

TRY. Ho! ho! What a number has come to the wedding-dinner! Stop! wipe the tables with this *crest;* for there is no use at all for it any longer. Then bring in the cakes of fine meal, and the thrushes, and many dishes of hare, and the rolls. [*Enter sickle-maker.*]

SICKLE-MAKER. Where, where is Trygæus?

TRY. I am boiling thrushes.

SICKL. O dearest Trygæus! how[2] numerous are the blessings you have conferred on us by having made peace! For heretofore no one used[3] to purchase a sickle, not even for a small coin, while now I sell them for fifty drachmæ;[4] and this man here *sells* his casks into the country at three drachmæ apiece. But, O Trygæus, take of the sickles, and of these, what you please, gratis; and accept these gifts. For out of our sales and profits[5] we bring you these presents for your marriage.

TRY. Come then, deposit these *gifts* with me, and go in to dinner as quickly as possible; for see, here's this retailer of arms approaching in high dudgeon! [*Sickle-maker goes into Trygæus' house.*]

CREST-MAKER. (*running in*). Alas, O Trygæus, how utterly you have ruined me!

TRY. What is the matter, unhappy man? Surely you are not ill of a crest?[6]

CREST. You have destroyed my trade and means of life, and this man's, and yonder spear-maker's.

TRY. What shall I pay you then for these two crests?

[1] "The Athenians had a proverb respecting the Lacedæmonians, that they were 'Lions at home, foxes in open air.'" *Voss.*

[2] See Porson, Advers. p. 225.

[3] See Harper's "Powers of the Greek Tenses," p. 85.

[4] Cf. vss. 1217, 1223, 1237, 1241; and see Krüger, Gr. Gr. § 47, 17; and for this orthography, see note on Plut. 1019.

[5] Very often we have an oblique case of a relative in connexion with a verb, instead of the corresponding case of the substantive related to the verb. Demosth. Cor. p. 231, 4, *οἷς εὐτυχήκεσαν ἐν Λεύκτροις, their successes at Leuctra.* Cf. Plut. 876. Equit. 803. Nub. 589. Soph. Col. 1411. "Zum Geschenk dir diess," *Droysen;* but this would require the absence of the article before *δῶρα.*

[6] For this comic word, see Lidd. Lex. voc. *λοφάω.*

CREST. What do you offer yourself?

TRY. What do I offer? I am ashamed *to mention it*. But still, because the point of the helmet takes a great deal of labour, I would give three chœnixes of dried figs for them, in order that I may wipe my table with this here.

CREST. Go in, then, and bring the dried figs; for it is better, my friend, than to get nothing. [*Enter breastplate-maker and trumpet-maker.*]

TRY. Take them away, take them away, with a mischief, from my house! The crests are losing their hairs and are good for nothing. I would not purchase them, not even for a single dried fig. [*Exit crest-maker.*]

BREASTPLATE-MAKER. What then, wretched man, shall I make of this hollow breastplate worth ten minæ, which has been most beautifully put together!

TRY. This article shall not[1] cause you loss; but give this to me at cost price; for it is very convenient to use for a close-stool—

BREASTPL. Cease to insult me on account of my wares!

TRY. In this way, when I have put three stones[2] beside it. Is it not handy?

BREASTPL. But how in the world will you wipe, you great stupid?

TRY. Thus, putting my hand through the oar-hole, and thus ———

BREASTPL. With both hands at a time, pray?

TRY. Aye, by Jove! lest I be detected filching an oar-hole of the ship.

BREASTPL. Then will you sit and ease yourself over *a vessel* worth ten minæ?

TRY. Aye, by Jove, you rogue! for do you suppose I would sell my rump for a thousand drachmæ?

BREASTPL. Come now, bring out the money!

TRY. But, my good sir, it presses my bottom. Take it away! I won't buy it. [*Exit breastplate-maker.*]

TRUMPET-MAKER. What then shall I make of this trumpet, which I formerly purchased for sixty drachmæ?

[1] See Krüger, Gr. Gr. § 58, 7, obs. 6; § 67, 11, obs. 4. "Für das, was er dich gekostet hat." *Droysen*. See Krüger, Gr. Gr. § 47, 17. Cf. vs. 1223.

[2] Cf. Plut. 817.

TRY. Pour in some lead into this hollow part, and then insert a pretty long stick above, and it will become a pendent cottabus for you.

TRUMP. Ah me! you are laughing at me.

TRY. Well, I will recommend another plan. Pour in the lead, as I said, and add a balance suspended on this side by small cords, and it will be for you to weigh figs to your servants in the fields. [*Enter helmet-maker.*]

HELMET-MAKER. O implacable Fortune, how you destroyed me, when[1] I gave a mina for these! And now what shall I do? for who will purchase them?

TRY. Go and sell them to the Egyptians; for they are convenient for measuring their purgative draughts.[2] [*Enter spear-maker.*]

SPEAR-MAKER. Alas, helmet-maker, how miserably are we circumstanced![3]

TRY. This man has not suffered any evil.

SPEAR. But what is there any longer for which any one will make use of helmets?

TRY. If a person learn to make handles of this sort, he will sell them far better than at present. [*Pulls him by the ears.*]

HELM. Let us depart, O spear-maker!

TRY. By no means, for I will purchase these spears from him.[4]

SPEAR. How much, then, do you offer?

TRY. If they were sawn in two, I would take them for vine-props, at a hundred the drachma.[5]

SPEAR. We are insulted. Let us retire, my friend, out of the way. [*Exeunt trumpet-maker, helmet-maker, and spear-maker.*]

TRY. Aye, by Jupiter, for already the boys of the supernumerary guests[6] are coming out hither to make water; in order that, methinks, they may give a prelude[7] of what they

[1] ὅτε, not ὅτι; for ὅτι is never elided in the comedians; see note on Plut. 137.

[2] Cf. Herod. ii. 88, and see note on Thesm. 857.

[3] Ran. 302, πάντ' ἀγαθὰ πεπράγαμεν. Plut. 629, ὡς μακαρίως πεπράγατε. Lys. 462, οἴμ' ὡς κακῶς πέπραγέ μου τὸ τοξικόν. Cf. Aves, 1706. Plut. 633.

[4] Cf. Ran. 1229; Ach. 812, 815. [5] See Krüger's Gr. Gr. § 47, 17.

[6] See Lidd. Lex. voc. ἐπίκλητος.

[7] The plural verb would have been equally correct. See Porson, Hec. 1149. Hermann, Vig. n. 38, *b*. Krüger, Gr. Gr. § 45, 4, § 63, 2, obs. 1.

have to sing. [*Enter son of Lamachus.*] But whatever you intend to sing, boy, stand beside me, and first make a prelude[1] here in this place.

SON OF L. "Now again let us begin from warlike men"[2]—

TRY. Leave off singing of warlike men; especially, O thrice unlucky *boy*, when there is peace. You are ignorant and abominable.

SON OF L. "But they, when now they were near, advancing against each other, dashed together their ox-hide shields and bossy bucklers."[3]

TRY. "Bucklers?" Will you not cease mentioning a buckler to us?

SON OF L. "Then at the same time arose the wailing and the triumphant shout of men."

TRY. "The wailing of men?" You shall repent, by Bacchus, of singing of wailings, especially such as have bosses!

SON OF L. What then, pray, shall I sing? for do you tell me in what *songs* you take pleasure.

TRY. "Thus they feasted on the flesh of oxen," and such *songs* as this. "They set out breakfast, and whatever is most agreeable to eat."

SON OF L. "Thus they feasted on the flesh of oxen, and unharnessed the sweating necks of their horses when they were sated of war."

TRY. Good; "They were sated of the war, and then they ate." Sing these, these![4] how they ate, when they were sated.

SON OF L. "Then they armed themselves,[5] after they had ceased ——"

TRY. With delight, I dare say.

SON OF L. "And poured forth from the towers, and an inextinguishable clamour arose."

TRY. May you perish most miserably, boy, together with

[1] See Valck. Theoc. vi. 20, and for ἐνθάδε αὐτοῦ, see note on Plut. 1187.

[2] "A quotation from some Epigonic poem." *Droysen.* For the proper meaning of ὁπλότερος, see Liddell's Lex.

[3] "From Hom. Il. iv. 446." *Droysen.*

[4] For these *emphatic* repetitions, cf. vs. 1119. Ran. 301, 759, 847. Vesp. 208, 1200. Eccles. 320, 998, 1065, 1135. Thesm. 292. Nub. 657, 690, 760, 1320, 1444, 1485. Aves, 1122.

[5] θωρήσσεσθαι means (1st) *put on armour*, (2nd) *get drunk.* Trygæus understands him in the *second* sense:—

your battles! for you sing of nothing but war. Whose son in the world *are* you?[1]

SON OF L. I?

TRY. Yes, you, by Jupiter.

SON OF L. The son of Lamachus.

TRY. Bah! Upon my word, I was wondering, as I listened to you, if you were not the son of some strife-desiring man who will[2] come to a bad end in battle. Begone, and go and sing to the spearmen! [*Exit son of Lamachus.*] Where is the son of Cleonymus? [*Enter son of Cleonymus.*] Sing me something, before you go into the house! for I well know that you will not sing of battles; for you are the son of a discreet father.

SON OF CL. "Some one of the Saians exults in my shield, which I left unwillingly in the thicket, my blameless armour."[3]

TRY. Tell me, you imp, are you singing against your own father?

SON OF CL. "But I saved my life."

TRY. And disgraced your parents.—But let us go in; for I well know for a certainty that, being the son of that father, you will never forget these, as many as you sung just now about the shield. [*Exit son of Cleonymus.*] Now *it will be* your remaining task who remain here,[4] to eat up all these, and to devour them, and not to ply empty jaws. But fall upon them manfully, and grind them with both your jaws; for there is no use, you rogues, in white teeth, unless they also chew something.

CHO. This shall be our care; but you also do well in admonishing us.

TRY. Come ye, who before were starving, fall upon the hare's flesh! for it is not permitted every day to fall in with cheese-cakes wandering unprotected. Wherefore bite away! or I declare you will quickly repent.

"Panzerten dann sich, sobald sie geendiget——
TRY. Lustig mit Wein! brav!" *Droysen.*

There is precisely the same pun in Ach. 1135.

[1] See note on Nub. 840.

[2] "A parody on the name of *Lamachus.*" *Liddell.*

[3] "An epigram of Archilochus, who in a battle against the Thracian Saians had left behind his shield in a bush." *Voss.*

[4] A prose writer would have said τῶν ἐνταῦθα μενόντων.

Cho. It behoves every one[1] to use words of good omen, and to bring out the bride hither, and to carry torches; and that all the people join in rejoicing, and dance in honour of her. And now we ought to carry back all the implements to the fields, after having danced and poured libations, and driven away Hyperbolus, and prayed to the gods to give wealth to the Greeks, and that we may all alike produce abundant barley and abundant wine, and figs to eat; and that our wives may bear us children, and that we may recover again, as before, all the blessings as many as we lost, and that glittering iron cease! [*Enter Opora dressed as a bride, and escorted by numerous attendants bearing torches.*]

Try. Come, wife, to the country; and see that, pretty[2] as you are, you lie with me prettily!

Cho. O thrice happy! How justly now you enjoy your blessings! O Hymen, Hymenæus! O Hymen, Hymenæus! What shall we do to her? What shall we do to her? We will take a crop of her: we will take a crop of her. Come, sirs, let us[3] who are appointed take up and carry the bridegroom! O Hymen, Hymenæus! O Hymen, Hymenæus!

Try. At any rate you shall dwell happily, not having troubles, but gathering figs. O Hymen, Hymenæus! O Hymen, Hymenæus!

Cho. His fig great and thick, and hers sweet.

Try. You will say so, when you eat it, and drink abundant wine. O Hymen, Hymenæus! O Hymen, Hymenæus!

Cho. Farewell,[4] farewell, sirs! and if you follow along with me, you shall eat cheese-cakes. [*Exeunt omnes.*]

[1] Hom. Il. B. 382, εὖ μέν τις δόρυ θηξάσθω. Cf. Herod. viii. 109. Krüger's Gr. Gr. § 51, 16, obs. 10.

[2] See note on Eccles. 730.

[3] See Krüger, Gr. Gr. § 50, 8, obs. 3.

[4] See Porson, Orest. 470.

END OF THE PEACE.

THE BIRDS.

DRAMATIS PERSONÆ.

EUELPIDES.
PISTHETAIRUS.
TROCHILUS, Servant to Epops.
EPOPS.
CHORUS OF BIRDS.
PHŒNICOPTERUS.
HERALDS.
A PRIEST.
A POET.
A PROPHET.
METON, the Astronomer.
A COMMISSIONER.
A HAWKER OF DECREES.
MESSENGERS.
IRIS.
A PARRICIDE.
CINESIAS, the Dithyrambic Poet.
AN INFORMER.
PROMETHEUS.
NEPTUNE.
TRIBALLUS.
HERCULES.
A COOK.
SERVANTS.
MUTES.

THE ARGUMENT.

For the date of this Comedy, see Clinton's Fast. Hellen. p. 75, ed. 2nd.

"*Aristoph.* Ὄρνιθες. Arg. Avium ii., *ἐδιδάχθη ἐπὶ Χαβρίου ἄρχοντος εἰς ἄστυ διὰ Καλλιστράτου, ὃς ἦν δεύτερος τοῖς Ὄρνισι· πρῶτος Ἀμειψίας Κωμασταῖς· τρίτος Φρύνιχος Μονοτρόπῳ.* Arg. Av. iii., *ἐπὶ Χαβρίου τὸ δρᾶμα καθῆκεν εἰς ἄστυ διὰ Καλλίου* (l. *Καλλιστράτου*). [Elaphebolion, or March, B. C. 414.] Schol. Av. 998, *καθεῖται δὲ καὶ ὁ Μονότροπος ἐπὶ τοῦ αὐτοῦ χωρίου.*"

This Comedy is a burlesque upon the national Mythology of that

> "Blithe race! whose mantles were bedeck'd
> With golden grasshoppers, in sign that they
> Had sprung, like those bright creatures, from the soil
> Whereon their endless generations dwelt."

The plot is this. Euelpides and Pisthetairus, two old Athenians, disgusted with the litigiousness, wrangling, and sycophancy of their countrymen, resolve upon quitting Attica. Having heard of the fame of Epops, sometime called Tereus, (*τὸν Τηρέα ἔποπα γενόμενον*, Arg.,) and now King of the Birds, they determine, under the direction of a raven and a jackdaw, to seek from him and his subject birds a city free from all care and strife. After some scrambling, their guides intimate to them that they are arrived at the residence of Epops. They knock, and Trochilus appears, in great alarm, as he takes them for fowlers. Epops, he informs them, is now asleep, vs. 82,

εὕδει καταφαγὼν μύρτα καὶ σέρφους τινάς.

After some time his Majesty awakes, and, upon their urging their suit, makes them the offer of several cities. These they refuse, and Epops descants on the happiness of living among the Birds. Pisthetairus proposes a scheme to enhance it. Upon this Epops summons the Nightingale to call the Birds to council. They take fright, and are about to tear the two old worthies to pieces, imagin-

ing that their king has betrayed them. Epops explains his relationship, dwells upon their praise, and thus saves their lives. Following the advice of Pisthetairus, they build out the gods, and name their new city Nephelococcygia, or "Cloud-cuckoo-town." Arrivals from Athens, "with all their trumpery," are not wanting. But as by this city in mid-air the gods above are deprived of their accustomed offerings, at the suggestion of Prometheus, who in private informs Pisthetairus of their famished state, the latter considers it a good opportunity for recovering the former dominion of the Birds, particularly as the Triballian gods, who dwell "*extrà anni solisque vias*," are on the point of attacking Jove, in order to compel him to "open the ports." An embassy arrives, consisting of Hercules, Neptune, and a certain Triballian god. After some disputes, it is agreed that the Birds are to be reinstated in their ancient rights, and that Pisthetairus is to have Basileia as his wife. The Comedy concludes with the Epithalamium. See Schlegel, Dram. Lit. p. 166.

Frere remarks upon this Comedy, that "its success must have been a subject of more than usual anxiety both to the poet himself, and to the Choregus, and all the higher orders of the community. We may conceive it to have been intended as a sedative to the minds of the commonalty, excited, as they were at the time, almost to madness by the suspicion of a conspiracy against the religion and laws of the country; a suspicion originating in a profane outrage secretly perpetrated, to a great extent, in mere insolence and wantonness, by some young men of family. In the opinion, however, of the Athenian people, the offence was viewed in a very serious light, as the result of an extensive secret combination, preparatory to other attempts still more criminal and dangerous. In this state of things, and while the popular fury and jealousy upon religious subjects was at its height, the poet ventured to produce this play; in which it will be seen, that the burlesque of the national Mythology is carried higher and continued longer than in any of his other existing plays. The first prize was assigned to a play, the title of which, "The Comastæ," or "Drunken Rioters," seems to imply that its chief interest must have been derived from direct allusions to the outrage above mentioned, and to the individuals suspected to have been engaged in it."

THE BIRDS.

EUELPIDES, PISTHETAIRUS.[1]

EUEL. (*to his jackdaw*). Do you bid *me go*[2] straight, where the tree appears?

PISTH. Split you![3] but this croaks back again.

EUEL. Why, you knave, are we wandering up and down? We shall perish with running up and down the road to no purpose.

PISTH. To think of my having rambled, unhappy man, more than a thousand stadia out of the way, in obedience to a raven![4]

EUEL. To think of my having worn off my toe-nails, ill-fated man, in obedience to a jackdaw!

PISTH. But I don't even know any longer where in the world we are.

EUEL. Could you find out your country any where from hence?[5]

PISTH. By Jove,[6] not even Execestides could *find it out* from hence.

[1] "The *Scene* is a wild desolate country, with a bare open prospect on one side, and some upright rocks covered with shrubs and brushwood in the centre of the stage. Peisthetairus and Euelpides appear as a couple of worn-out pedestrian travellers, the one with a raven, and the other with a jackdaw on his hand:—they appear to be seeking for a direction from the motions and signals made to them by the birds." *Frere.*

[2] See Krüger, Gr. Gr. § 62, 3, obs. 2.

[3] "This is addressed as a humorous sort of an imprecation, to Euelpides." *Felton.* Cf. vs. 1257. Eccles. 803. Plut. 279, 892.

[4] Vide Monk ad Alç. v. 848, and note on Nub. 268.

[5] "Von hier gen Athen, sprich, fündest du wohl dir noch den Weg?" *Droysen.*

[6] As γὲ in Attic Greek never follows an oath without the inter-

EUEL. Ah me!

PISTH. Do you, my friend, go this way.[1]

EUEL. Verily he of the Bird-market[2] has treated us shamefully, the poulterer Philocrates,[3] being mad, who said that these would point out to us Tereus the Epops, who became a bird, from being—a bird;[4] and sold this jackdaw, the son of Tharrelides,[5] for an obol, and this other for three. But these two, it appears, know nothing else but biting.[6] [*Addresses his jackdaw*]. And now, why are you gaping? Will you lead us on some where down the rocks?[7] for there is no road here.

PISTH. Nor is there, by Jove, a path any where here.

EUEL. Does the raven say any thing about the way?

PISTH. By Jove! she does not croak now the same as before.

EUEL. What, pray, does she say about the way?

vention of one or more words, (see note on Eccles. 748,) I would read with Porson in Adv. p. 36,

οὐδὲ μὰ Δί' ἐντεῦθέν γ' ἂν 'Εξηκεστίδης.

Or with Reisig, οὐδ' ἂν μὰ Δί' ἐντεῦθέν γ' ἂν 'Εξηκεστίδης.

"Not even Execestides could do it,
That finds himself a native every where." *Frere.*

"*Non sane, sed ne Execestides quidem hinc inveniat.*" *Enger.*

He is often satirized by the comic writers, as a barbarian who passed himself off as a true-born Athenian. Cf. vs. 764, and Schol.

[1] "Eu. Oh dear! we're come to ruin, utter ruin!
Pis. Then go that way, can't ye; 'the Road to Ruin.'" *Frere.*

[2] Cf. Nub. 1065. Vesp. 1267. Equit. 668. Ran. 501. Plut. 435. Pax, 1047. Nicostratus ap. Athen. xx. p. 700, B., ὁ κάπηλος γὰρ οὐκ τῶν γειτόνων. There is an allusion also to Orneæ, a town in Argolis. See Thirlw. *Hist. Greece*, vol. iii. p. 349, seq.

[3] Cf. vs. 1070.

[4] "Da er sprach, die beiden zeigten uns zu Tereus hin,
Dem Kukuk, welcher Vogel er unter den Vögeln ist." *Droysen.*
"The king that was, the Hoopoe that is now." *Frere.*

"*Qui ales factus est ex avium prosapia.*" *Brunck.* "Ὄρνις is here *Rex avium:* all the others are merely ὄρνεα, *aviculæ*, he alone is Ὄρνις, as it were Ὄρνις βασιλεύς. Aristophanes makes Tereus, who had formerly been king of Thrace, to reign over the birds as Hoopoe." *Fritzsche.* "παρ' ὑπόνοιαν· ἔδει γὰρ ἐκ τῶν ἀνθρώπων." *Schol.* In the word ἔποψ there is a play on the word ἐπόπτης.

[5] "Of this person, and his sons Asopodorus and Didymachias, we know no further particulars." *Droysen.*

[6] See note on Vesp. 451. "But neither of 'em
Are fit for any thing but to bite and scratch." *Frere.*

[7] Comp. Xen. Mem. i. 4, 6; Plato, Apol. p. 27, B.; Men. p. 85, B.; Rep. i. p. 352, E., 353, D.

PISTH. What else but say she will gnaw off my fingers with biting!

EUEL. Is it not strange then, pray, that we, who wish to go to the crows,[1] and are ready prepared, should yet not be able to find the way? [*To the spectators.*] For, my friends who are present at our tale, we are ill of a disease the opposite to Sacas;[2] for he, though he is no citizen, forces his way in, while we, honoured in tribe and birth, citizens with citizens, have flown away from our country with both feet,[3] without any one scaring us away; not hating that city itself, so as not to consider it to be naturally great and wealthy, and common to all to spend their property in litigation in.[4] For the Cicadæ, indeed, sing one month or two upon the branches, while the Athenians are always singing during their whole life upon lawsuits.[5] For this reason we are journeying on this path, and wandering with basket, and pot, and myrtle-branches, in search of a place free from trouble, where we may settle and live. Now our journey is to Tereus[6] the Epops, wishing to learn from him, if any where, where he has flown, he has seen such a city.

[1] "There is a pun on the double meaning of the phrase. Here it alludes also to the intention of the two old men to visit the city of the birds." *Felton.*

[2] "'Ακέστωρ, τραγωδίας ποιήτης." *Schol.* His claims to citizenship seem like to those of Execestides. He is called Sacas, from the name of a Thracian tribe, to denote that he was a foreigner. Vide Vesp. 1221, ξένος τις ἕτερος πρὸς κεφαλῆς 'Ακέστορος. A parasite of the same name is mentioned by Athenæus, lib. vi. p. 237, A.

[3] *παρὰ προσδοκίαν*, for *with both wings.*

[4] "Wir leiden just das Umgekehrte, wie Sakas dort;
Der drängt sich, da er nicht Bürgers Kind ist, ein; doch wir,
Geehrt in Zunft und Gilde, Bürger schlecht und recht
Wie die andern Bürger, und von niemand fortgescheucht,
Sind aus der Heimath weggeflogen mit Sack und Pack,
Sie eben selbst nicht hassend, die ehrenwerthe Stadt,
Als ob sie an sich nicht schön und gross und glücklich sei,
Und allen gemeinsam, drin zu versporteln Hab' und Gut."
Droysen.

[5] "For grasshoppers sit only for a month
Chirping upon the twigs; but our Athenians
Sit chirping and discussing all the year,
Perch'd upon points of evidence and law." *Frere.*

There is an equivoque in the last line, inasmuch as it also signifies, *sing away their whole property.*

[6] "*The Tereus;* that ancient Tereus, well known to the Athenian people, who was changed into the Epops." *Felton.*

PISTH. Hollo you!

EUEL. What's the matter?

PISTH. My raven has been this long while pointing upwards.

EUEL. And see, this jackdaw gapes upward! as if showing me something. It must be that there are birds there. But we shall soon know, if we make a noise.

PISTH. Come—do you know what you are to do? strike the rock with your leg.[1]

EUEL. And you with your head, that the sound may be double.[2]

PISTH. Do you then take and knock with a stone.

EUEL. Certainly, if you think fit. [*Knocking.*] Boy! boy!

PISTH. Hollo you! what are you saying? Do you call the Epops "Boy?" Ought you not have cried "Epops" instead of "Boy?"[3]

EUEL. Epops! will you make me to knock again and again? Epops!

TROCHILUS. (*from within*). Who are these? Who is he that calls my master? [*Trochilus comes out dressed as a bird, with a long beak.*]

EUEL. (*Both parties start at the sight of each other.*) Apollo, averter of ill! What a mouth![4] [*The jackdaw and raven fly away.*]

TROCH. Ah me, miserable! these are bird-catchers.

EUEL. Is there any thing so dreadful[5] *in our appearance*, and not any thing handsomer to say *of us?*

TROCH. You two shall be put to death.

EUEL. Nay, we are not men.

[1] "*To kick against the rock* was proverbial." *Frere.* For the construction. See note on Pax, 1061.

[2] "Knock you your head
Against the rock, and make it a double knock." *Frere.*
"*That the sound may be doubled.* See Porson, Advers. p. 105." *Dobree.*

[3] "What do you mean with your Hollo?
You should cry Hoop for a Hoopoe." *Frere.*

[4] "Was fur ein Schnabel das!" *Droysen.* On the genitive of exclamation, see Kruger, Gr. Gr. § 47, 3, obs. 1.

[5] Droysen makes this a *soliloquy:* "Was ist's denn Grosses? ist's nicht besser, Ich red' ihn an?" Bothe, without interrogation: "*Aliquid tam terribile ne nominare quidem decet.*" But such a translation is utterly impossible, and violates the natural order of the words. "*Siccine tremendum nec melius dictu est?*" *Brunck.*
"No, no; don't be disturbed; think better of us." *Frere.*

TROCH. What then?

EUEL. I am a fearling,[1] a Libyan bird.

TROCH. You talk nonsense.

EUEL. (*with corresponding gesture*). Well now, ask what lies at my feet.[2]

TROCH. What bird is this here? will you not say?

PISTH. I am a cackling[3] from the river Phasis.[4]

EUEL. But you, what beast in the world are you, in God's name?

TROCH. I am a slave-bird.

EUEL. Have you been vanquished by any cock?[5]

TROCH. No; but when my master became an Epops, then he besought me to become a bird, so that he may have an attendant and servant.

EUEL. Why, does a bird also want a servant?

TROCH. Yes, he, because, I fancy, he was once a man in former time, now and then longs to eat Phaleric anchovies.[6] I take the dish and run to fetch the anchovies. Does[7] he feel a desire for pea-soup; is there need of a ladle and pot; I run to fetch a ladle.

EUEL. This here is the "running" bird. Do you know then, Trochilus, what you are to do? Call your master for us.

TROCH. Nay, just now, by Jove, he is sleeping, after a meal of myrtle-berries and sundry ants.

EUEL. Nevertheless, awake him.

TROCH. I know for certain that he will be angry; but for your sakes I will rouse him. [*Exit Trochilus.*]

PISTH. (*looking after him*). May you perish miserably, because you have so tormented me with fright.[8]

[1] "Ich heisse Aengsterling." *Droysen.* "The fright has turned me into a yellow-hammer." *Frere.*

[2] "Frag' den Zeugen hinter mir!" *Droysen.*
"*Λέγει ὡς ὑπὸ τοῦ δέους ἐναφεικῶς.*" *Schol.*

[3] "*Qui insuper etiam cacavit* præ timore, ut prior ille." *Bergler.* "Ich bin der Kackerling aus dem Herz-im-Hosen-land." *Droysen.*

[4] Athenæus, in quoting this passage, lib. ix. p. 387, A., adds—*καὶ τὸ ἐν Νεφέλαις δ' ἐπὶ τῶν ὀρνίθων ἔγωγε ἀκούω, καὶ οὐκ ἐπὶ ἵππων, ὡς πολλοί.* *Τοὺς φασιανούς, οὓς τρέφει Λεωγόρας.* Nub. v. 109. See note on Ach. 735.

[5] In cock-fighting the conquered bird was called *δοῦλος*.

[6] Vide Athen. lib. vii. p. 285, C.; Equit. vs. 645, 649, 666, 672, &c.

[7] For this singular construction, see note on Thesm. 405.

[8] "Confound ye, I say, you've frighten'd me to death." *Frere.*

EUEL. Ah me, unfortunate! even my jackdaw has gone under the influence of fright.

PISTH. O you most cowardly beast, through fear have you let the jackdaw go?

EUEL. Tell me, have you not let your raven go in your fall?

PISTH. Not I, by Jupiter!

EUEL. Why, where is it?

PISTH. It has flown away.

EUEL. Then you didn't let it go! My good sir, how brave you are!

EPOPS. (*from within*). Open the wood,[1] that I may at length go forth. [*Enter Epops with a tremendous beak and crest.*]

EUEL. O Hercules! what in the world is this beast? What a plumage! What a fashion of triple crests!

EPOPS. Who are they that seek me?

EUEL. The twelve gods[2]——seem to have ruined you.

EPOPS. Are you mocking me, seeing my plumage? *Don't do so*, for I was a man, O strangers!

EUEL. We are not laughing at you.

EPOPS. At what then?

EUEL. Your beak appears to us ridiculous.[3]

EPOPS. In such a manner, however, does Sophocles[4] in his tragedies outrage me, Tereus.

"Dass dich der Henker, wie du mit Angst mich todt gemacht!" *Droysen.*

"The *fear*, in this and in the reply of Euelpides, is caused by the tremendous opening of the beak of Trochilus." *Felton.* For ὡς = ὅτι οὕτως, cf. Plato, Phædon, p. 48, E.; Eur. Iph. T. 1118; Tro. 895.

[1] "The voice of Epops is heard, giving orders, in a tone of ludicrous importance, to open, not *the door*, but *the wood*." *Felton.*

[2] "The twelve gods, I think, are banded for our ruin." *Carey.*

"May the heavenly powers—! [*Aside.*] Confound ye, I say." *Frere.*

"Die zwölf Olympier—ruinirten dich etwas, wie es scheinet!" *Droysen.*

"*Consentes dii—te mulcasse videntur.*" *Brunck.* "May the twelve gods have you in keeping" was the usual formula in the invocation of blessings on a person's first entrance; but here the ludicrous appearance of Epops makes Euelpides give a sudden turn to the sentence, and substitute, *παρὰ προσδοκίαν*, "seem to have been afoul of you." For *εἴξασιν*, cf. Nubes, 341. Ruhnken, Tim. Lex. p. 71.

[3] "Only that beak of yours seem'd rather odd." *Frere.*

[4] In his tragedy of Tereus, Sophocles had at the close of the play

EUEL. Why, are you Tereus? whether are you a bird or a peacock?[1]

EPOPS. I am a bird.

EUEL. Why, where then are your feathers?

EPOPS. They have fallen off.

EUEL. From some disease?

EPOPS. No; but during the winter all the birds moult; and then again we put[2] forth others. But tell me, who are ye?

EUEL. We?——Mortals.

EPOPS. From what country by race!

EUEL. *From that country*, whence *come* the beautiful triremes.[3]

EPOPS. Are you Heliasts?

EUEL. Nay, but of the opposite bent,—Antiheliasts.[4]

EPOPS. Why, is this seed[5] sown there?

EUEL. You might perhaps get a little out of the fields if you searched.

EPOPS. But desirous of what matter, pray, have you come[6] hither?

EUEL. Wishing to advise with you.

EPOPS. What about?

EUEL. Because, in the first place,[7] you were once a man,

brought him on the stage metamorphosed into a Hoopoe, whose form is here parodied." *Droysen*. See note on Vesp. 316. Pax, 697.

[1] It seems best explained by a line from Eubulus, preserved in Athenæus, lib. ix. p. 397, B.,

καὶ γὰρ ὁ ταὼς διὰ τὸ σπάνιον θαυμάζεται.

"Sag', ob Vogel oder Pfau?" *Droysen*.

[2] Vide Div. Marc. c. xiii. 28, *ὅταν αὐτῆς ἤδη ὁ κλάδος ἁπαλὸς γενήται, καὶ ἐκφυῇ τὰ φύλλα* (its leaves), *γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν*.—Middleton on the Greek Article, p. 243. Ed. Scholef.

[3] "The splendid armament equipped for the Sicilian expedition had recently sailed from the Piræeus." *Felton*.

[4] "Quite the reverse, we're anti-jurymen." *Frere*.

For *μάλλά*, see note on Thesm. 646.

[5] "Wird denn jetzt noch solche Zucht bei euch gezogen?" *Droysen*. Epops speaks in his character of bird: the word also means *race*.

[6] Vide Elms. ad Acharn. vs. 733.

[7] "Because you were a man—the same as us;
And found yourself in debt—the same as us;
And did not like to pay—the same as us;
And after that, you changed into a bird;
And ever since have flown and wandered far
Over the lands and seas, and have acquired
All knowledge that a bird or man can learn." *Frere*.

as we; and once owed money, as we; and once took pleasure in not paying it, as we. In the second place, again, having taken in exchange the nature of birds, you have flown over both land and sea round about, and know all things, as many as man, as many as bird *can know*. On this account, therefore, we have[1] come hither to you as suppliants, if you would point out to us any city of good wool, soft as a blanket to lie down in.

EPOPS. Then, do you seek a greater city than Athens?[2]

EUEL. In no wise a greater, but one more suited[3] to us.

EPOPS. You are evidently seeking to have an aristocratic government.

EUEL. I? By no means: I even abominate the son of Scellias.[4]

EPOPS. What sort of a city then would you like best to inhabit?

EUEL. Where the most important affairs were of the following sort: where some one of my friends came to my door early in the morning and spoke as follows: "By the Olympian Jove, take care that you are with me early, both you and your children,[5] after they have washed, for I am about to give a marriage-feast,[6] and by no means act otherwise; else, do not come near me then when I am faring ill."[7]

EPOPS. By Jove, you are fond of toilsome[8] affairs. [*Turning to Pisthetairus.*] What then[9] do you *say?*

PISTH. I too am fond of such things.

EPOPS. Of what?

[1] See Elmsl. Iph. T. 777; and for *ταῦτα*, cf. Nub. 319.

[2] See Cramer's Greece, vol. i. p. 26; vol. ii. p. 277, 278. "Here it is a jesting antithesis to *μαλθακήν*." *Felton.*

[3] "This word had at that time an *oligarchical* signification." *Droysen.*

[4] Vide Thucyd. lib. viii. 89. One of the four hundred. "*παρὰ τὸ ὄνομα πέπαιχεν, ἐπεὶ Ἀριστοκράτης Σκελλίου υἱὸς ἦν, οὗ ὁ ῥήτωρ Δημοσθένης ἔγραφεν.*" *Schol.*

[5] Lys. vs. 1066,
ἥκετ' οὖν εἰς ἐμοῦ
τήμερον· πρῷ δὲ χρὴ
τοῦτο δρᾶν λελουμένους,
αὐτούς τε καὶ τὰ παιδί'.

[6] An accusative of cognate *notion.*

[7] "A witty perversion of the proverb against those who do not visit their friends in time of trouble." *Felton.*

[8] Said ironically.

[9] *τί δαί; quid porro?* Cf. vss. 826, 1615, 1676. Hermann, Vig. n. 346.

PISTH. Where some father of a blooming boy meeting me shall complain of me as follows, as though he had been injured:—"It was a pretty act of yours, my Stilbonides, when you found my son returning from the gymnasium after bathing, and did not kiss him, or address him, or salute him, or shake his hand, though you are my paternal friend."[1]

EPOPS. O you poor fellow for the hardships which you long for![2] Yet there is a wealthy city, such as you two mention,[3] on the coast of the Red Sea.[4]

EUEL. Ah me! by no means by the sea-side, where the Salaminian galley[5] will come in sight early in the morning bringing a summoner. But are you able to point out to us some Grecian city?

EPOPS. Why do you not go and colonize the Elean[6] Lepreum?

EUEL. Because, by the gods, inasmuch as,[7] without seeing it, I abominate Lepreum on account of Melanthius.[8]

EPOPS. Well, there are others, the Opuntian[9] Locrians, where it is fit to dwell.

[1] See note on Ach. 1000.

[2] The construction is the same as in Eur. Hipp. 1407, *δυστάλας τῆσδε συμφορᾶς*. Cf. Alc. 751. Soph. Rex, 1405. Ar. Ach. 1210. Krüger, Gr. Gr. § 47, 3, obs. 2, and vs. 1423, *infra*.

[3] *λέγετον*. This is not the only passage I have met with which makes against Elmsley's criticism on Acharn. vs. 733. See note on Thesm. 1157.

[4] "A humorous blunder. The Red Sea was in fact as inacessible to ancient European navigation, as the Caspian." *Frere*. There is some allusion to the profligate manners of these cities, like those of Sodom and Gomorrah. Bothe refers to Herod. iii. 101, in proof of this.

[5] The allusion is to the recent recall of Alcibiades. See Thuc. vi. 61. Thirlw. *Hist. Greece*, vol. iii. p. 390, and note on vs. 1204, *infra*.

[6] In the Peloponnesian war this city revolted from the Eleans, and the protection which its inhabitants received from the Spartans involved the latter in a war with Elis. Thucyd. lib. v. 31; Xen. Hell. iii. ii. 18. Cramer's Greece, vol. iii. 117: "The ruins of this town are to be seen near the village of '*Strobitzi*.'"

[7] *ὅσ' οὐκ*, Dindorf. In his Poetæ Scenici he had given ὅς *οὐκ*, which I do not understand. "*Et si non viderim.*" *Brunck*.

[8] Vide Pac. 804, 1008. The Scholiast, never at a loss, observes, *εἶχε δὲ Μελάνθιος λέπραν*, and quotes two lines from Callias.

> "No, no! No Lepreums; nor no lepers neither.
> No leprosies for me. Melanthius
> Has given me a disgust for leprosies." *Frere*.

[9] "The Opuntian Locrians must have been a very debauched rece. Opuntius had only one eye." *Droysen*.

EUEL. Nay, I would not become Opuntius for a talent of gold.[1] But of what sort, pray, is this life amongst the birds? for you know it accurately.

EPOPS. Not an unpleasant one to pass; where, in the first place, we must live without a purse.

EUEL. You have removed much of life's base metal.

EPOPS. And we feed in gardens upon the white sesame, and myrtle berries, and poppies, and mint.[2]

EUEL. Then you live the life of bridegrooms.[3]

PISTH. (*awakening out of a profound reverie*). Hah! hah! Verily I see a mighty plan among the race of birds, and power, which might exist, if you would obey me.[4]

EPOPS. In what shall we obey you?

PISTH. In what shall you obey me? In the first place, do not fly about every where with open mouth; for this act is undignified. For example, if any one there among us should inquire about the flutterers,[5] "What sort of a bird is this?" Teleas will say as follows: "A man-bird,[6] unstable, flutter-

[1] See Krüger, Gr. Gr. § 68, 41, obs. 8.

[2] Shakspeare, "Winter's Tale," act iv. sc. 3:

"Here's flowers for you;
Hot lavender, *mints*, savory, marjoram;
The marigold, that goes to bed with the sun,
And with him rises weeping; these are flowers
Of middle summer, and, I think, they are given
To *men of middle age*: you are very welcome."

[3] ἄρα and ἆρα are perfectly interchangeable in Attic poetry. See Herm. Vig. n. 292, 296. Elmsley, Soph. Col. 118, 152, 408, 1442. Rex, 1099. Cf. vs. 1308. Lys. 933. Vesp. 893. Eccles. 462, 672. Ran. 1414. Thesm. i. 8. Eur. Iph. T. 458. Phœn. 151, 1442, 1669.

[4] "Hah! What a power is here! what opportunities!
If I could only advise you. I see it all!
The means for an infinite empire and command!" *Frere.*
"O grosse Zukunft seh' Ich im Volk der Vögel, seh',
Wie eure Macht wird herrschen, folgt ihr meinem Rath!".
Droysen.

[5] "Accusativus de quo." See Mus. Crit. i. p. 532. For παρ' ἡμῖν, compare the German *bei uns*. "*Fluttering* was at that time a fashionable phrase at Athens." *Droysen*. For the omission of τὶς, see Hermann on Soph. Antig. 1056. Rex, 315. Vig. n. 111, 138, *b*. Append. p. 696, 748.

[6] Vide Pac. 1008. I have here followed Bothe. "These may be understood either as the words of Teleas, or as a description of him. The ambiguity exists in the original, and is evidently intentional." *Frere*. "οὗτος δὲ διαβάλλεται ὡς μετάβλητος τοὺς τρόπους, πρὸς γὰρ

ing, inconsistent, never at any time abiding in the same place.".

EPOPS. By Bacchus, you rightly find fault with this. What then can we do?

PISTH. Found one city.[1]

EPOPS. But what sort of a city could we birds found?

PISTH. What, really? O you who have uttered a most stupid expression! look down.

EPOPS. Well now,[2] I am looking.

PISTH. Now look upwards!

EPOPS. I am looking.

PISTH. Turn your neck round.

EPOPS. By Jove, I shall come finely off,[3] if I shall get my neck twisted.

PISTH. Did you see any thing?

EPOPS. Aye, the clouds and the heavens.

PISTH. Is not this[4] then, I ween, the pole of the birds?

EPOPS. Pole? In what way?

PISTH. Just[5] as if one were to say "place."[6] And because this turns round, and passes through all things, for

τῇ κιναιδίᾳ καὶ ἐπὶ δειλίᾳ καὶ ὀψοφαγίᾳ καὶ νοσφίσμῳ καὶ πονηρίᾳ ὀνειδίζουσι τὸν Τελέαν." *Schol.*

[1] "PEIS. (*emphatically*). Concentrate!
Bring all your birds together. Build a city." *Frere.*
"Baut euch allen eine Stadt." *Droysen.*

[2] "For the various senses in which these two particles are used in connexion, see Hartung, vol. i. p. 253, 254." *Felton.*

[3] Vide Equit. vs. 175, εὐδαιμονήσω δ', εἰ διαστραφήσομαι; Liddell cites vs. 1358, *infra.* In Dindorf's text with interrogation, but in the version accompanying his text without interrogation. νὴ Δία is irreconcilable with an interrogative clause.

[4] Aristoph. Gerytad. Fragm. xiii., πόλος τόδ' ἐστί. Nub. 201, ἀστρονομία μὲν αὑτηί. See Krüger, Gr. Gr. § 61, 7. Ran. 181.

[5] Lucretius calls the heavens, (lib. v. 1435,)

"Mundi magnum et *versatile* templum."

"Philosophers of late call it the pole;
Because it wheels and rolls itself about,
As it were in a kind of roly-poly way." *Frere.*

"This πόλος was at that time a pet word of the philosophers and pathetic poets." *Droysen.* In the present passage it affords our author a string of puns, πόλος, πόλις, πολεῖσθαι. The comic writers lost no opportunity of ridiculing the mania for astronomy.

[6] ὥσπερ εἴποι = *idem ac,* without any influence on the case of τόπος. Cf. vs. 282, *infra.*

this reason it is now called "pole." If you found this and once fortify it, it shall be called "Polis" from this "pole."[1] So that you shall rule over men like locusts, but the gods, on the other hand, you shall destroy with a Melian famine.[2]

EPOPS. How?

PISTH. Your atmosphere, I ween, is placed midway between earth *and heaven*.[3] Then, like as we, if we wish to go to Pytho, ask of the Bœotians a passage, so, when men sacrifice to the gods, unless the gods bring in tribute to you, you shall not grant a passage to the odour of the thighs through your foreign city and the atmosphere.

EPOPS. Hah! hah! by earth, by snares, by meshes,[4] by nets, I never heard a more clever[5] device! so that I would found the city in conjunction with you, if the other birds were to agree.

PISTH. Who then will state the matter to them?

EPOPS. You; for I, through living a long time amongst them, have taught them the faculty of speech, who were heretofore barbarians.[6]

PISTH. How then would you summon them together?

EPOPS. Easily: for when I have gone immediately into the thicket here, and then wakened my nightingale,[7] we will summon them. And if they hear our cry, they will run at full speed.

1 "So würde sie aus eurer Stätte zu eurer Stadt." *Droysen.*

2 Vide Cramer's Greece, vol. iii. p. 404. For the historical fact, Thucyd. lib. v. 84, 116. It took place B. C. 416.

3 See note on Ach. 434.

4 Vide *infra*, vs. 528, ἕρκη, νεφέλας, δίκτυα, πηκτάς. Schol. εἶδος δικτύου θηρευτικοῦ. "He swears by the powers which to him are fearful." *Droysen.*

5 "Bei der Nacht und Schlinge, beim Dohnenstrich und Nebelgarn!
So Schlaue Gedanken hab' Ich im Leben nicht gehört!" *Droys.* Comp. Monk, Hippol. vs. 990. For the construction of μὴ ἤκουσα, see note on Eccles. 1145, 1000. In oaths the dependent verb regularly takes μή. Hom. Il. O. 34, ἴστω νῦν γαῖα—μὴ πημαίνει. Cf. Il. K. 330. Hermann, Vig. n. 267.

6 Vide Blomf. Gloss. in Agam. vs. 1017; Herod. lib. ii. 57, ἕως δὲ ἐβαρβάριζε, ἐδόκεέ σφι ὄρνιθος τρόπον φθέγγεσθαι.

7 His *wife* Procne, who was metamorphosed into the nightingale. "A female performer on the flute, a great favourite of the public and with the poet, after a long absence from Athens, engaged to perform in this play, which was exhibited with an unusual recklessness of expense." *Frere.*

PISTH. O dearest of birds, then do not tarry, but, I entreat you, come, enter into the thicket as quickly as possible, and waken up your nightingale. [*Exit Epops into the thicket.*]

EPOPS. (*singing from behind the scene*). Come,[1] my mate, cease from slumber, and pour forth strains of sacred hymns, which thou chantest with thy divine mouth, trilling with the liquid notes of thy tawny throat mine and thy much-wept Itys.[2] Clear goes the sound through the thick-leaved yew-tree to the seat of Jove, where the golden-haired Phœbus, as he hears, playing an accompaniment to thy elegies on his lyre inlaid with ivory, institutes a choir of the gods; and at the same time an harmonious divine chant of the blessed gods proceeds through their immortal mouths. [*A solo on the flute, supposed to be the nightingale's call, is now heard.*]

PISTH. O king Jove! the voice of the bird! How it has filled with sweetness the whole[3] thicket!

EUEL. Hollo you!

PISTH. What is the matter?

[1] Vide Monk ad Hippolyt. 983.

[2] In Aristophanes, Procne is the nightingale, vide *infra*, vs. 665. On the diversity of the fable, vide Doring ad Catull. lxv. 14. For the fable itself, Ovid. Met. vi. 425, &c.; Hor. Od. IV. xii. 5.

"Awake! awake!
Sleep no more my gentle mate!
With your tiny tawny bill,
Wake the tuneful echo shrill
On vale or hill;
Or in her airy rocky seat,
Let her listen and repeat
The tender ditty that you tell,
The sad lament,
The dire event,
To luckless Itys that befell." *Frere.*

[3] "O Jupiter! the dear, delicious bird!
With what a lovely tone she swells and falls,
Sweetening the wilderness with delicate air!" *Frere.*

"ὅλος is used both attributively and as a predicate: ὅλη πόλις, *a whole city*, πόλις ὅλη, *a whole city*, the latter in opposition to a whole country; ἡ ὅλη πόλις, *the whole city*, in opposition to single parts of the same, (ἡ) πόλις ἡ ὅλη, *the whole city*, both notions being opposed in thought to some other notions; ὅλη ἡ πόλις, *the whole city*, and ἡ πόλις ὅλη, *the whole city*, both in opposition to some other idea, e. gr. to the country. The same distinctions apply to πᾶς." *Krüger.* For the genitive of exclamation, see the same author's Gr. Gr. § 47, 3, obs. 1.

EUEL. Will you not be silent?

PISTH. Why so?[1]

EUEL. The Epops is again[2] preparing to sing.

EPOPS. (*singing from behind the scenes*). Epopopopopopopopopopoi! io! io! come, come, come, come, come, hither, each of my fellow-birds,[3] as many as feed upon the well-sown lands of the husbandmen, countless tribes of barley-eaters, and swift-flying flocks of rooks, sending forth a gentle voice, and as many as in the furrows incessantly twitter around the clods so lightly with blithesome voice![4] tio, tio, tio, tio, tio, tio, tio, tio! and as many of you as have[5] your pasture in gardens on the boughs of the ivy, and you throughout the mountains, and you that eat wild olive berries, and you that eat the fruit of the arbutus, fly quickly to my voice! trioto, trioto, totobrix! and you that in the marshy glens snap up the sharp-stinging gnats,[6] and as many as occupy the dewy places of the earth, and the lovely meads of Marathon, and the motley-feathered bird, the attagen,[7] the attagen! and you whose tribes flit over the marine billow of the sea along with the halcyons, come hither, to learn the news! for here we are convening all the tribes[8] of long-necked birds. For a keen old fellow has come, of a new-fangled turn, and an undertaker of new-fangled measures. Nay, come all of you to the conference, hither,

[1] See Hermann, Vig. n. 346.

[2] Vide Thesmoph. vs. 104, *σίγα· μελῳδεῖν αὖ παρασκευάζεται.*

[3] Vide Butler ad Æschyl. Choeph. vs. 166,

καὶ μὴν ὅδ' ἐστὶ κάρτ' ἰδεῖν ὁμόπτερος.

[4] "Rioting on the furrow'd plain,
Pecking, hopping,
Picking, popping,
Among the barley newly sown." *Frere.*

[5] The change of gender, number, and person, (vs. 230, *ὅσοι*, vs. 234, *ὅσα*, vs. 244, *οἳ*, vs. 235, *ὅσα ἀμφιτιττυβίζετε*, vs. 239, *ὅσα ἔχει*, vs. 246, *ὅσα ἔχετε*, vs. 252, *ἴτε πευσόμενοι*, vs. 258, *ἴτε ἅπαντα*,) is very singular. Cf. vss. 105, 106, 1066, and see note on Pax, 1267.

[6] "The insect is found by travellers in Attica as annoying now as it was in the days of Aristophanes." *Felton.*

[7] "Probably the *moor-hen*, or *hazel-hen*." *Felton.* "The attagas, or francolin, was a little larger than the partridge, variegated with numerous spots, and of common tile colour, somewhat inclining to red." *St. John* (Hellenes, vol. ii. p. 152). Liddell makes it the *woodcock*, or *snipe*. See Athenæus, ix. p. 387, F., p. 388, A., B.

[8] "Denn es versammeln sich alle Geschlechte heut,
Halsausreckende, beinausstreckende." *Droysen.*

hither, hither, hither! Torotorotorotorotix! Ciccabau, ciccabau! Torotorotorotorolililix!

PISTH. Do you see any bird?

EUEL. By Apollo, not I; and yet I gape with open mouth, looking up to heaven.

PISTH. To no purpose then, as it appears, did the Epops go into the thicket[1] and hatch, in imitation of the lapwing. [*Enter the Phœnicopterus.*]

PHŒ. Torotix, torotix!

PISTH. My good sir, nay, see here's a bird coming now![2]

EUEL. By Jove, a bird assuredly. What sort in the world is it? Surely it is not a peacock?

PISTH. He himself will tell us. [*Addressing the Epops, who now enters again.*] What sort of a bird is this here?

EPOPS. It is not one of these common birds which you are constantly seeing, but a water-fowl.[3]

PISTH. Bless me! beautiful and flaming!

EPOPS. Like enough, for its name is flamingo.[4]

EUEL. Hollo you! You *I call!*[5] [*Enter a second bird.*]

PISTH. Why do you call?

EUEL. See here's another bird!

PISTH. By Jove, another assuredly, and that too from an unlucky quarter.[6] What sort in the world is this song-prophetic, odd, mountain-ranging bird?[7]

EPOPS. His name is the Mede.

[1] "Wie 's scheint, so hat der Vogel Kukuk im Gebüsch
Umsonst gekluckt, wie der Birkhahn, wenn er ein Windei legt."
Droysen.

ἐπῴζε, Dindorf's last edition; ἐπῶζε, Poetæ Scenici.

[2] "The accumulation of particles is expressive of the comic astonishment of Peisthetairus at the flaming appearance of the bird just arrived." *Felton.*

[3] "Es ist ein Wasservogel." *Droysen.*

[4] "Phœnicopterus ingens."—Juv. Sat. Athen. lib. ix. p. 388, D., Ἀριστοτέλης δὲ σχιδανόποδά φησιν αὐτὸν εἶναι, ἔχειν τε χρῶμα κυάνεον, σκέλη μακρά, ῥύγχος ἠργμένον ἐκ τῆς κεφαλῆς φοινικοῦν, μέγεθος ἀλεκτρυόνος, στόμαχον δ' ἔχει λεπτόν.
"Wohl naturlich; seines Namens heisst er auch Flammingo drum!"
Droysen.

[5] See note on vs. 406, *infra.*

[6] See Liddell's Lex. in voc. ἔξεδρος.

[7] Porson (ad Hecub. 208) and Elmsley (ad Acharn. 589) read,

τίς ποτ' ἔστ' ὁ μουσόμαντις ἄτοπος; ἆρ' ὀρειβάτης;

The first is partly taken from Sophocles, the second from Æschylus.

PISTH. Mede? O king Hercules! Then how, if it be a Mede, has it flown hither without a camel?[1] [*Enter a third bird.*]

EUEL. See here, again, is some other bird, possessed of a crest![2]

PISTH. What in the world is this prodigy? [*Turning to the Epops.*] Then you are[3] not the only Epops, but this also is another?

EPOPS. Nay, this is the son of Philocles, the son of Epops; and I am his grandsire:[4] just as if you were to say "Hipponicus the son of Callias, and Callias the son of Hipponicus."[5]

PISTH. Then this bird is Callias! How he is shedding his feathers!

EUEL. Yes, for inasmuch as he is of noble birth, he gets plucked by the informers, and the ladies pluck out his feathers besides.[6] [*Enter a fourth bird.*]

PISTH. O Neptune! See here, again, is some other bright-coloured[7] bird? What in the world is this called?

EPOPS. This here is the Glutton.

PISTH. Why, is there any other Glutton than Cleonymus?

EUEL. How then, if it were Cleonymus, would it not have thrown away its crest?

1 "Meder? seltsam! sässe dann
Nicht zu Dromedar der Meder, auf der Henne nicht der Hahn?"
Droysen.

2 "The pun here turns upon the military meaning of λόφον κατειληφώς, *having occupied a hill;* and here, *having got a crest.*" *Felton.*

3 See note on Vesp. 451.

4 "Understand τοῦ Ἔποπος, as if he said, '*ego autem sum Sophoclis Epops, qui ante Philoclem scripsit Tereum.*'" *Berg.* Philocles, the tragic poet, as well as Sophocles, wrote a drama called "*Tereus*," and hence the allusion, which is solely made to satirize Callias. For his history, vide Paulmier's note in Bekker, and Carey's Birds, p. 28. He was Πρόξενος of the Lacedæmonians who came to Athens, and hereditary priest of the Eleusinian mysteries.

5 "'Tis a known thing, that among the ancient Greeks the name of the grandfather was commonly given to the nephew, according to that of the poet, Ἱππόνικος Καλλίου, κ. τ. λ." *Bentley's Phalaris*, p. 43.

6 Vide Anaxandrides ap Athen. lib. iv. 166, D.,

Ὄρνις κεκλήσει. Β. διὰ τί, πρὸς τῆς Ἑστίας;
πότερον καταφαγὼν τὴν πατρῴαν οὐσίαν, κ. τ. λ.

7 There is also an allusion to *another* meaning of βάπτω; for which, see Plato, Sympos. For οὗτός τις, cf. 279. Vesp. 182, 205. Pax, 849.

PISTH. But, however, what in the world means the crest of the birds? Have they come for the Double Course?[1]

EUEL. Nay rather, my good sir, they dwell upon crests,[2] like the Carians, for the sake of safety.

PISTH. O Neptune! Do you not see how great a plague[3] of birds is collected together?

EUEL. King Apollo! what a cloud! Ho! ho! it is not possible any longer to see the entrance[4] by reason of their fluttering!

PISTH.[5] See, here's a partridge! and yonder, by Jove, an attagen! and here a duck! and yonder a kingfisher!

EUEL. Why, who is the one behind her?

PISTH. Who it is? a kingfisher.[6]

EUEL. Why, is a kingfisher a bird?

PISTH. Aye, for is not Sporgilus?[7] And see! here's an owl too!

EUEL. What say you? Who ever brought an owl[8] to Athens?

[1] "Peisthetairus wonders at the crests of the birds, and immediately calls to mind the fashion the young Athenians had of engaging in the δίαυλος, or *double course*, armed with crested helmets." *Felton.*

[2] See Wordsworth's Poems, vol. v. p. 217, The Pastor:

"A house of stones collected on the spot,
By rude hands built, with rocky knolls in front,
Back'd also by a ledge of rock, *whose crest*
Of birch trees waves above the chimney-top:
A rough abode."

Again, vol. iii. 267, "The ruins of Fort-Fuentes form the '*crest*' of a rocky eminence that rises from the plain at the head of the Lake of Como," &c. "λόφον here = *collis*, and not *crista*. It is a jest *ex ἀμφιβολίας*. Therefore ἢ ἐπὶ τὸν δίαυλον ἦλθον; = *an collem ceperunt*, in order to have a better view of the race? *Non: sed ut Cares in montibus degunt.*" *Bentley.*

[3] "A comic substitution for πλῆθος." *Bothe.*

[4] Comp. Nub. 326.

[5] Pisthetairus now points out the twenty-four birds which form the chorus proper, and of which the former birds merely form the van. They make their entrance in a sporadic manner, and by degrees separate themselves into Hemichoria, twelve male birds on one side, and twelve females on the other.

[6] "Ein Schneiderlein." *Droysen.* See Lidd. Lex. in voc. The wit is lost in the English version.

[7] "A noted Athenian barber, whose rooms were the fashionable place of resort for wits and idlers." *Droysen.*

[8] With us it would be "bringing coals to Newcastle." Antiphanes ap. Athen. lib. xiv. p. 655, B.,

PISTH. A jay, a turtle-dove, a crested-lark, a horned-owl, a buzzard, a pigeon, a heron, a falcon, a cushat, a cuckoo, a red-foot, a red-cap, a purple-cap, a kestrel, a diver, an ousel, an osprey, a wood-pecker.

EUEL. Oh! oh! the birds! Oh! oh! the black birds![1] How they[2] twitter, and run about screaming continually! Are they threatening us? Ah me! certainly, indeed,[3] they are gaping open-mouthed, and looking towards you and me.

PISTH. I think so too.

CHO. Popopopopopopoi! where then is he that called me?[4] What place does he inhabit?

EPOPS. See here I am this long while! and do not fall off from my friends.

CHO. Tititititititi! with what friendly address to me then?

EPOPS. Liberal, safe, just, pleasant, profitable; for two subtle reasoners have come hither to me.

CHO. Where? in what way? how say you?[5]

EPOPS. I state that two old men have come hither from men; and they have come with the root of a mighty affair.

CHO. O you who have committed the greatest error since the time I was reared! how say you?

EPOPS. Nay, do not be afraid of the address?

CHO. What have you done to me?

EPOPS. I have received two men who are lovers[6] of this society.

CHO. And have you done this deed?

EPOPS. Aye, and am well pleased, too, that I have done it.

CHO. And are they now any where amongst us?

EPOPS. Aye, if I am amongst you.

ἐν Ἡλίου μέν φασι γίγνεσθαι πόλει
φοίνικας, ἐν Ἀθήναις δὲ γλαῦκας.

[1] See Athenæus, ii. p. 65, D.
[2] Vide Lycoph. Alexandr. 476,

ὅδ' ἀντὶ πιποῦς σκόρπιον λαιμῷ σπάσας.

[3] "*γέ τοι, certe quidem, wenigstens doch, doch wenigstens.*" *Hermann.*
[4] "Wo, wo, wo, wo, wo denn ist, der mich gerufen?" *Droyson.*
[5] Possibly a parody on the opening scene of the *Œdipus at Colonos.*
[6] See, however, Krüger, Gr. Gr. § 57, 1, obs. 1.

Cho. Hah! hah! we are betrayed,[1] and have suffered impious treatment! for he who was our friend, and pastured in the plains with us where we fed in common, has violated the ancient laws, has violated the oath of the birds; and has summoned me for a trick, and has exposed me to an impious race, which, from the time that it existed, has been[2] hostile to me. But as respects this one it will be an[3] after consideration; these two old men I propose shall suffer punishment and be rent in pieces by us.

Pisth. How we are undone then![4]

Euel. You, however, are alone to blame for these ills: for why did you lead me from thence?[5]

Pisth. That you might follow me.

Euel. Nay, rather, that I might weep exceedingly.

Pisth. In this, indeed, you trifle exceedingly;[6] for how can you weep, if once you have your[7] eyes knocked out?

Cho. Ho! ho! lead on, attack, direct a hostile deadly charge, and spread round your wings in every direction, and enclose them round, for both of these must howl and give food to our beaks. For neither is there shady mountain, nor ethereal cloud, nor hoary sea, which shall receive these two, having escaped me. But let us not now delay to pluck and bite these two. Where is the Taxiarch? Let him lead on the right wing.

Euel. That's just it! Whither shall I fly, unhappy man?[8]

1 "O verrathen, o verloren, o verkauft sind wir!
Denn ein Freund, denn ein Blutsfreund, welcher im Gefild
Korn pickte mit uns,
Uebertrat des Gesetzthums uralt Recht,
Uebertrat den Vogeleidchwur!" *Droysen.*

2 See Liddell's Lex. voc. τρέφω. "Read ἐξότου 'γένετο. See Plut. 85." *Porson.* So vs. 322, ἐξ ὅτου 'τράφην. Cf. Krüg. (2nd pt.) § 14, 9, obs. 7, c.

3 "For the bird our chief, he must answer to the state;
With respect to these intruders, I propose, without debate,
On the spot to tear and hack them." *Frere.*
See Porson, Hec. 204.

4 "*We're dead men, then.*" *Felton.* See note on Plut. 421.

5 "From the *Agamemnon* of Æschylus." *Droysen.*

6 "In ληρεῖς ἔχων, and the like formulæ, the *habit*, the *characteristic* of the trifler, &c. is denoted." *Krüger.*

7 For the future, see Krüger, Gr. Gr. § 53, 7, obs. 3, and for ἐκκοπῇς, comp. Nub. 24.

8 See Hermann, Vig. n. 108; and for τοῦτο ἐκεῖνο, see Krüger, Gr. Gr. § 51, 7, obs. 11, and note on Ran. 318.

PISTH. Hollo you! will you not stop?

EUEL. That I may be torn in pieces by these?

PISTH. Why, how do you imagine you will escape these?

EUEL. I don't know how I shall.

PISTH. Well then, I tell you that we must remain and fight, and lay hold of the pots.[1]

EUEL. But what good will a pot do us?

PISTH. The owl, of course, will not attack us.[2]

EUEL. But what against these here crooked-clawed *birds*?

PISTH. Seize the little spit, and then plant it firmly in front of yourself.[3]

EUEL. But what for our eyes?

PISTH. Take from hence a vinegar-cruet,[4] or a bowl, and hold it before you.

EUEL. O you most clever, you have invented it happily, and like a general. Now you shoot beyond Nicias with your engines.[5]

CHO. Elelelen! Advance! Present beaks! We ought not to wait. Tear, pluck, strike, flay them, smash[6] the pot in the first place!

EPOPS. Tell me,[7] O worst of all wild beasts, why are you

[1] "Nimm wie Ich ein Nachtgeschirr!" *Droysen.*

[2] "Meaning that the pots, the admirable workmanship of Athens, will have nothing to fear from the true-born Athenian bird." *Droys.*

[3] *πρὸ σαυτοῦ*, *Dindorf*; who, in his Poetæ Scenici, had exhibited *πρὸς αὐτόν*. Bentley and Seager also conjectured *πρὸ σαυτοῦ*.

"Greif zum Bratspiess; Gewehr beim Fusse." *Droysen.*

[4] Vide Athen. lib. ii. p. 67, E., *λεκτέον δὲ ὀξύγαρον διὰ τοῦ υ, καὶ τὸ δεχόμενον αὐτὸ ἀγγεῖον ὀξύβαφον.*

[5] Vide Plut. 666, *κλέπτων δὲ τοὺς βλέποντας ὑπερηκόντισεν.* Comp. Eq. 659. Thucydides mentions Nicias' skill in the management of military engines. Vide lib. iii. 51; and "*Minoa*" in Cramer's Greece, vol. ii. 433. "Nicias was at this time in the chief command of the Sicilian expedition; Alcibiades having been recalled. The vast changes and improvements in the practice and art of war about this time were a subject of general speculation and remark." *Frere.* There is at the same time a play on the words, inasmuch as they also signify, *outdo with your contrivances.*

[6] Daitaleis, Fragm. xx., *ἔσειον, ᾖτουν χρήματ', ἠπείλουν, ἐσυκοφάντουν πάλιν.* Xenoph. Ages. ii. 12, *συμβαλόντες τὰς ἀσπίδας, ἐωθοῦντο, ἐμάχοντο, ἀπέκτεινον, ἀπέθνησκον.* Cf. Cyrop. VII. i. 40. Longin. Subl. xix. Krüger, Gr. Gr. § 59, 1, obs. 1, and Equit. 48, 93.

[7] Vide Elmsl. ad Heraclid. vs. 710, and Krüger's Gr. Gr. § 61, 3, obs. 2. Pax, 383. Vesp. 675, 975.

going to destroy and tear in pieces two men who are kinsmen[1] and fellow-tribesmen of my wife, without having suffered any thing *at their hands.*

Cho. Why shall we spare these any more than wolves?[2] Or what others still more hateful than these could we punish?

Epops. If they are enemies in nature, they are friends in spirit;[3] and have come hither to teach[4] you something useful.

Cho. How could these ever teach us any thing useful, or point it out, who were foes to my ancestors?

Epops. Yet, certainly, the wise learn many things[5] from their enemies; for caution preserves all things. From a friend you could not learn this, but your foe immediately obliges you *to learn it.*[6] For[7] example, the states have learned from enemies, and not from friends, to build lofty walls, and to possess ships of war. And this lesson preserves children, house, and possessions.

Cho. It is useful, as it appears to me, to hear their arguments first; for one might learn some wisdom[8] even from one's foes.

Pisth. These seem to relax from their wrath.[9] Retire back.[10]

[1] Procne, the wife of Tereus, and daughter of Pandion king of the Athenians.

[2] "There was an old law of Solon's for killing these wild beasts; and bounties were offered for them." *Droysen.* This construction must not be confounded with that explained in the note on Eccles. 710. *λύκων* is governed by *φεισ.* equally as *τῶνδε.*

[3] "Sind sie Feinde von Natur euch, sind sie Freunde doch im Geist." *Droysen.*

[4] See Krüger, Gr. Gr. § 56, 12, obs. 1. Monk, Al. 520.

[5] "Fas est et ab *hoste doceri.*" Ovid. Met. iv. 428. Mr. Southey, in his Colloquies, vol. i. p. 289, in reference to Bishop Berkeley, makes a touchingly beautiful use of this quotation.

"Allerdings von Feinden lernet viel der Weise." *Droysen.*

[6] i. e. *τοῦτο μανθάνειν*, where *τοῦτο* is to be referred to *εὐλαβεῖσθαι.* Comp. Krüger, Gr. Gr. § 55, 4, obs. 11. Seager, in the Class. Journ. iv. p. 710, reads *αὐτό σ' ἐξηνάγκασεν*, but it is quite unnecessary. For this use of the aorist, see Krüger, Gr. Gr. § 53, 6, obs. 3.

[7] Vide *supra*, vs. 166; *infra*, 483, 574, 786, 1000.

[8] See Krüger, Gr. Gr. § 43, 4, obs. 10, and cf. vss. 428, 454.

[9] Vide Vesp. vs. 727, *τὴν ὀργὴν χαλάσας.* Thus *ἀνιέναι* is used in Ran. vs. 700, *ἀλλὰ τῆς ὀργῆς ἀνέντες.* Cf. Æsch. Pr. 1057.

[10] Hesychius, *ἐπὶ σκέλος· εἰς τὰ ὀπίσω.* Vide Eur. Phœn. vs. 1419, *ἐπὶ σκέλος πάλιν χώρει.* See Krüger, Gr. Gr. § 50, 2, 14.

Epops. And it is just too, and you ought to grant[1] me the favour.

Cho. Well, in truth, we have never yet opposed[2] you in any other affair.

Pisth. They are more at peace with us;[3] wherefore lower the pot and the bowls; and we must walk about within our camp[4] with our spear, the spit, near the pot itself, keeping a sharp look-out upon its extremity; for we must not fly.

Euel. Right: but if then we should die, where in the world shall we be buried?

Pisth. The Ceramicus[5] will receive us; for in order that we may receive a public funeral, we will say to the generals that we fell at Orneæ,[6] fighting with our foes.

Cho. Retire into rank again, to the same place,[7] and stoop and lay down your wrath beside your anger, like a hoplite! and let us inquire of these, who in the world they are, and

[1] "Simple justice I require, and I request it as a favour." *Frere.*

[2] ἠναντιώμεθα. *Brunck.* "A spondee in the fifth place. The first editions have ἐναντιώμεθα: read ἐνηντιώμεθα." *Porson.* Vide Class. Journ. vol. v. p. 142. Porson's Opusc. p. xcii. 35. So also Bentley.

"Faith and equity require it, and the nation hitherto
Never has refused to take direction and advice from you." *Frere.*

[3] On this form, see Porson, Præf. Hec. p. 37. Krüger, Gr. Gr. § 9, 11, obs. 5.

[4] Vide Thucyd. lib. i. 3, 111, iii. i. Droysen reads ὀρθοῦντας ἄκραν. "Read ἄντην ὁρῶντας, as Hom. Il. T. 15, ἄντην εἰσιδέειν." *Bentley.*

[5] See Cramer's Greece, vol. ii. 342, 343, &c. Thucyd. ii. 34—id.

[6] Cramer's Greece, vol. iii. 283. "Thucydides writes that Orneæ was destroyed by the Argives in the sixteenth year of the Peloponnesian war, after it had been abandoned by the inhabitants." Lib. vi. 7. Of course this town is mentioned merely for a pun on ὄρνεις. "It was the sacred duty of the generals to provide for the burial of those who had fallen in battle, as the buried alone found rest in Hades. A neglect of this duty constituted a capital offence." *Voss.*

[7] "Back to the rear! resume your station!
Ground your wrath and indignation!
Sheath your fury! stand at ease!
While I proceed to question these;
What design has brought them here.
Ho there, hoopoe! can't ye hear?" *Frere.*

whence they came, and for what purpose.[1] Ho! Epops! you I call![2]

Epops. Wishing to hear what, do you call me?

Cho. Who in the world are these, and whence *come* they?

Epops. Two strangers from learned Greece.

Cho. But what chance in the world brings them, so as to come to the birds?

Epops. A love of your life, and way of living, and of you, and to dwell together with you, and to be with you entirely.

Cho. What say you? what words, pray, do they utter?

Epops. Things incredible to hear, and more *than that*.[3]

Cho. Sees he any advantage worth his abiding here, in which[4] he trusts, by living with me, either that he shall conquer his foe, or be able to assist his friends?

Epops. He speaks of a mighty bliss,[5] past utterance, past belief; for he will convince you by argument that all these things are yours, both what is here, and there, and every where.

Cho. Is he mad?

Epops. He is prodigiously sensible.[6]

Cho. Is there any wisdom in his mind?

Epops. A most wise fox,[7] a sophist, a sharper, a tricksy knave, a thorough subtle fellow.[8]

[1] "Und in welcher Intention." *Droysen*. Cf. Vesp. 1073. Plut. 45.

[2] The verb is more frequently omitted. Cf. vs. 274, *supra*. Plut. 1099. Æsch. Cho. 449. Soph. Ajax, 1228. Eur. Ion, 222. Iph. Aul. 855. Herc. F. 1217. Helen. 554. Rhes. 644. Elmsley, Mus. Crit. i. p. 486.

[3] "The infinitive depends on *ἄπιστα*, and not on *πέρα*, as the Scholiast construes it." *Felton*. See Krüger, Gr. Gr. § 55, 3, obs. 7. An infinitive *without an article* cannot be governed by a preposition in Attic Greek. See Herm. Vig. n. 20.

[4] See Krüger, Gr. Gr. § 51, 9, obs. 2.

[5] With this compare that splendid verse in 1 Cor. ii. 9. *Ἀλλὰ καθὼς γέγραπται· (Isa. lxiv. 4.) Ἃ ὀφθαλμὸς οὐκ εἶδε, καὶ οὖς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἡτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν αὐτόν.*

[6] Comp. note on Lys. 198.

[7] Vide Nub. 449, and Scholia Schleusn. Lexic. v. *Ἀλώπηξ*. The Scholiast explains *κύρμα* by *πολλοῖς ἐγκεκυρηκὼς πράγμασι*.

[8] Nub. 260, *λέγειν γενήσει τρίμμα, κρόταλον, παιπάλη*. Polycrates, ap. Athen. lib. viii. p. 335, D.,

Πολυκράτης δὲ, τὴν γονὴν Ἀθηναῖος,
λόγων τι παιπάλημα καὶ κακὴ γλῶσσα,
ἔγραψεν, ἅσσ' ἔγραψ'· ἐγὼ γὰρ οὐκ οἶδα.

CHO. Order him to speak, to speak to me! for when I hear the words you address to me, I am in a state of eager expectation.[1]

EPOPS. (*to the stage-attendants*). Come now, do you, and you, take and hang up this panoply again, in the name of heaven,[2] in the chimney-corner within, near the tripod;[3] and do you inform and teach these, for which[4] matters I convened them.

PISTH. By Apollo, not I; unless these make a covenant with me, such as the ape, the swordmaker, made with his wife—that they neither bite me, nor pull, nor poke.[5]

CHO. Surely you don't *mean* the——? By no means!

PISTH. No; but I mean my eyes.

CHO. I'll make the covenant.

PISTH. Swear, then, to this!

CHO. I swear, on these conditions, that I be victorious in the opinion of all the judges, and of all the spectators.

"O der ist feiner wie Zwirn;
Ganz Kopf, ganz Umsicht, ganz Project, ganz Speculation."
Droysen.

[1] Vide Æschyl. Choeph. vs. 222, ἀνεπτερώθης, κἀδόκεις ὁρᾶν ἐμέ.

"Let us hear him! let us hear him!
Bid him begin! for raised on high
Our airy fancy soars; and I
Am rapt in hope; ready to fly." *Frere.*

[2] "'*In God's name;*' literally, '*with good luck;*' the initiatory form in conventions and treaties of peace." *Droysen.* See note on Thesm. 283.

[3] See Scholia, and Carey's explanation. He translates it "near the lazy back." Compare Guy Mannering, Waverley Novels, vol. iii. p. 262, "I'll never master him without the light—and a braver kipper, could I but land him, never reisted abune a *pair o'* cleeks." On which see note, p. 271, "The cleek here intimated, is the iron hook, or hooks, depending from the chimney of a Scottish cottage, on which the pot is suspended when boiling. The same appendage is often called the crook," &c. Liddell makes it = ἰπνολέβης, *the caldron* for the hot bath. Droysen = *a plate-rack.* I have followed Böckh, Corp. Inscr. i. p. 20.

[4] See note on Pax, 791.

[5] "According to the Scholiast this is Panætius, one of the actual overturners of the Hermæ. He belonged to the Knights, (Eq. 242,) was a great simpleton, and a very little man. He had a large wife who sorely hen-pecked him. Having been once caught by him committing adultery, she beat him, till he concluded the above-mentioned treaty." *Droysen.*

PISTH. Be it so.

CHO. But if I were to violate it, to be victorious by one judge only.[1]

PISTH. (*as crier*). O yes! O yes![2] Let the hoplites now take up their arms and go home again, and look at what we shall placard on the tablets.

CHO. Man is naturally deceitful[3] ever, in every way! but do you, nevertheless, say on. For[4] perhaps you may chance to mention something good, which you espy in me, or some greater power neglected by my mind, being void of understanding; while you discern it. Speak for the public weal; for whatever good thing you happen to procure for me, this shall be common to all. But state boldly for what matter you have come, having convinced your own mind; for we will[5] not be the first to break the treaty.

PISTH. Well now, by Jove, I am eager; and one speech has been previously mixed up by me, which there is no impediment[6] to my kneading thoroughly. Boy, bring a chaplet! let some one fetch water quickly to be poured over our hands!

EUEL. Are we about to banquet,[7] or what?

PISTH. No, by Jove; but I have been this long while seek-

[1] "The Chorus swear to it, (relapsing for a moment into their real character,) '*as they hope to win the prize by a unanimous vote.*' But if they should fail, they imprecate upon themselves the penalty of (gaining the prize notwithstanding, but) '*gaining it only by a casting vote.*'" *Frere.*

[2] ἀκούετε λεῴ. See Bentley's Phalaris, p. 203. Pax, 551. Ach. 100. "*O yes, O yes,*" is the Norman French "*Oyez, Oyez.*" In like manner we have "*culprit,*" i. e. "*qu' il paroit;*" *curfew*, i. e. "*couvre feu,*" &c., &c. For the infinitive, see note on Ran. 169.

[3] See Krüger's Gr. Gr. § 58, 2, obs. 6. Ran. 1396. Eccl. 115.

[4] "If in this realm of ours
Your clearer intellect, searching and clever,
Has noticed means or powers
Unknown and undetected,
In unambitious indolence neglected." *Frere.*

[5] "Da zuerst nicht wir Abruch thun werden dem Pactum." *Droys.* Comp. Krüger, Gr. Gr. § 53, 7, obs. 6.

[6] κωλύει is here used *impersonally*. Cf. Equit. 723, 972. Herod. vii. 149. Plato, Phæd. p. 77, B. So Thuc. i. 144; οὔτε γὰρ ἐκεῖνο κωλύει ἐν ταῖς σπονδαῖς οὔτε τόδε. On which passage see Krüger's note.

[7] Vide Eccles. vs. 132, where one of the beldames considers the "cup of sack" as a necessary sequence to the chaplet.

ing to utter a big and corpulent[1] word, which shall make a breach in the minds[2] of these; to such a degree do I grieve over you, who being formerly kings,——

CHO. We kings? *Kings* of what?

PISTH. of all things, as many as exist,[3] of me first, of this man here, and of Jove himself, had an existence more primeval and prior to Cronus, and the Titans, and earth.

CHO. And earth?

PISTH. Aye, by Apollo.

CHO. This, by Jove, I had not heard.

PISTH. *Very likely*, for you are unlearned and not[4] curious after knowledge, nor even are you familiar with Æsop, who in his fables asserted that the lark came into being the first of all, prior to the earth; and then that her father died of illness; but that there was no earth; and that he lay out five days! and that she, being at a loss, buried her father in her own head, by reason of her perplexity.[5]

EUEL. The father, then, of the lark now lies dead at Cephalæ.[6]

[1] It properly means *fatted*. Cf. Pax, 825. Athen. lib. ix. p. 376, B., *παραπλησίως δὲ τῷ Ἀχαιῷ καὶ Ἐρατοσθένης ἐν Ἀντερινύϊ τοὺς σύας λαρινοὺς προσηγόρευσε. μεταγαγὼν καὶ αὐτὸς ἀπὸ τῶν λαρινῶν βοῶν· οἵ οὕτως ἐκλήθησαν ἤτοι ἀπὸ τοῦ λαρινεύεσθαι,—ὅπερ ἐστὶ σιτίζεσθαι. Σώφρων "Βόες δὲ λαρινεύονται." ἢ ἀπό τινος κώμης Ἠπειρωτικῆς Λαρίνης, ἢ ἀπὸ τοῦ βουκολοῦντος αὐτάς.* Vide Cramer's Greece, vol. i. p. 109, for Larina. They were also called Κεστρινικοὶ βόες.

[2] "Um Bresche zu legen in euer Gemüth." *Droysen.*

[3] It must be noticed that this is a *continuation* of οἵτινες ὄντες, &c., in vs. 467. All the translators I have seen make vs. 469 commence a *new* sentence; which is quite erroneous. Pisthetairus takes no notice of the interruption, but finishes the sentence he had begun; at least, the only notice he takes of it is to insert ὑμεῖς.

[4] "*οὐδὲ* (and *μήδε*) when connecting propositions = *nor even*, if a *negative* clause precedes; but if (which seldom happens) an *affirmative* clause precedes, = *and not*. In the latter case we usually find *καὶ οὐ* (or *καὶ μή*). When *οὐδὲ* (or *μήδε*) = *nor even*, connect single notions, these properly constitute two propositions comprised under one verb." *Krüger.* See note on Equit. 345.

[5] Hence in Theocrit. Idyll vii. 23, the lark is called ἐπιτυμβίδιος. "The *tuft* was her father's grave-hillock." *Voss.* See note on Pax, 380.

[6] Cramer's Greece, vol. ii. 412: "Pausanias says that the Dioscuri were especially worshipped there." Suid. v. Κεφαλῆθεν. "A pun on Κεφαλαί, a name of one of the *δῆμοι*, of the tribe Acamantis." *Felton.*

Epops. Is not, then, the kingdom rightly theirs, pray, if they had an existence prior to the earth, and prior to the gods, inasmuch as they are the oldest?

Euel. Aye, by Apollo! therefore, it behoves you very much henceforth to cherish your beak;[1] Jove will not quickly restore the sceptre to the wood-pecker.

Pisth. Of this, therefore, there are many proofs, that, not the gods, but the birds, were rulers and kings over men in ancient times. For example, I will first point out the cock to you, how he was sovereign and ruler over the Persians, before all, *before* Darius and Megabyzus. So that he is still called the Persian[2] bird, from that his dominion.

Euel. On this account, then, even now, he only of the birds struts about with the turban[3] erect upon his head, like the great king.

Pisth. And so powerful was he, and great, and strong at that time, that still even now, on account of that power of his at that time, when he merely crows at dawn,[4] all jump up to their work—braziers, potters, tanners, shoemakers, bath-men, corn-factors, lyre-turners, and shield-makers: and they[5] trudge off having put on their shoes in the dark.

Euel. Ask this of me,[6] for I lost my cloak of Phrygian wool, unhappy man, through him. For once upon a time having been invited to a little child's tenth-day feast,[7] I was

[1] "Not for the purpose of snatching the sceptre from him with it, but that the beak itself may serve for a sceptre." *Voss.*

[2] Dindorf refers to Athen. lib. ix. p. 374, D., xiv. p. 655, A. Vide *infra*, vs. 707.

[3] "An idea may be formed of the extraordinary size of the turbans worn by the great men of Sinde, from the fact of some of them containing upwards of eighty yards in length of gauze. It is usually from eight to twelve inches in width." Pottinger's Travels in Beloochistan and Sinde, p. 368. "He wore that distinguishing badge of royalty, a *jika*, on his cap." Hajji Baba in England, vol. i. p. 249.

[4] "Read νόμον ὄρθριον. See Eccles. 741." *Porson.*

[5] "And shuffle their shoes on before it is light,
To trudge to the workshop." *Frere.*

Cf. Monk, Alc. 273, and note on Eccles. 275.

[6] Liddell cites Nub. 641. Soph. Rex, 1122. Hom. Od. iv. 347; ix. 364.

[7] Vide *infra*, vs. 922,

οὐκ ἄρτι θύω τὴν δεκάτην ταύτης ἐγώ,
καὶ τοὔνομ', ὥσπερ παιδίῳ, νῦν δὴ 'θέμην;

taking a drop in town, and was just dropping asleep; and before the others went to supper, this fellow then crowed; and I, having fancied it was dawn, set out for Alimus;[1] and I was now peeping out beyond the wall, when a footpad strikes me on the back with a club; and I fell down, and was going to hollo; but he *in the mean time* stole my cloak.

PISTH. The kite, then, at that time was ruler and king over the Greeks.

EPOPS. Over the Greeks?

PISTH. And he was the first,[2] too, who taught them when he was king to prostrate themselves before the kites.[3]

EUEL. Aye, by Bacchus! at any rate I rolled over on beholding a kite; and then, being on my back, I gulped down an obolus[4] as I was gaping; and then I dragged home my pouch empty.

PISTH. Of Egypt, again, and the whole of Phœnicia, a cuckoo was king; and when the cuckoo cried "cuckoo," then all the Phœnicians used to reap their wheat and their barley in the fields.

EUEL. There then we have[5] the proverb in its true meaning: "Cuckoo! to the field, you circumcised."[6]

PISTH. And they held so powerful a sway, that if any one *was* king in the cities of the Grecians, an Agamemnon or a

[1] Noted as the birth-place of Thucydides. It was a deme of the tribe of Leontis. From Demosthenes we learn that it was 35 stadia from Athens. See Cramer's Greece, vol. ii. 368.

[2] "The ordinal adjectives, as *πρότερος*, *πρῶτος*, *ὕστερος*, *ὕστατος*, when annexed predicatively, denote the *order* amongst several notions in which *that* act belongs to the notion mentioned; while the corresponding adverbs, *πρότερον*, *πρῶτον*, *ὕστερον*, define the order in which, amongst several actions of the same subject, the action mentioned took place. Thus, *πρῶτος Μεθύμνῃ προσέβαλε*, *he was the first who attacked Methymne*; *πρώτῃ Μ. πρ.*, *Methymne was the first place which he attacked*; *πρῶτον Μ. πρ.*, *his first act was the attack upon Methymne*. In the same way *μόνος* and *μόνον* are to be distinguished; though we sometimes find *μόνον* where we might have expected *μόνος*." *Krüger*.

[3] Schol. *ἔαρος φαινομένου ἴκτινος φαίνεται εἰς τὴν Ἑλλάδα, ἐφ' ᾧ ἡδόμενοι κυλίνδονται ὡς ἐπὶ γόνυ*. Vide *infra*, vs. 713.

[4] Vide Eccles. vs. 818. Vesp. 790.

[5] See Krüger, Gr. Gr. § 51, 7, obs. 11; and see notes on Ran. 318. Vesp. 451.

[6] The Egyptians, Syrians, and Phœnicians circumcised, but only as a mark of cleanliness. Vide Horne's Crit. Introd. i. 175. Ed. vi.

Menelaus, a bird was wont to sit upon[1] their sceptres, sharing whatever[2] bribe he received.

EUEL. Now I was not aware of this; and in truth wonder used to take me, when some Priam came forth in the tragic representations with a bird; but it appears it was standing and watching what bribe Lysicrates[3] took.

PISTH. And what is the most striking of all, Jove, the present monarch, stands[4] with an eagle upon his head, because he is a king: his daughter, again, with an owl;[5] and Apollo, as a servant, with a hawk.[6]

EUEL. By Ceres, you say this well. On what[7] account, then, have they these birds?

PISTH. In order that, when any one sacrifices, and then, as the custom is, gives the entrails into their hands, they may receive the entrails before Jove. And no man on those days used to swear by a god,[8] but all by birds. And still even now Lampon swears by the goose when he practises any[9] deceit. So great and holy did they all think you in former times; but now they *think you* slaves, fools, and Maneses.[10] And they shoot at you, even[11] like those who are

[1] Vide Herod. lib. i. 195; Pindar Pyth. i. 10; Gray's Progress of Poesy. For *καί*, cf. 728, and note on Nub. 840.

[2] i. e. τούτου, ὅ. See Krüger, Gr. Gr. § 51, 10, obs. 2.

[3] Vide Eccles. 629, 736. Scholiast. "Οὗτος δὲ στρατηγὸς ἐγένετο Ἀθηναίων, κλέπτης τε καὶ πανοῦργος." For the construction, see Krüger, Gr. Gr. § 61, 6, obs. 2.

[4] "The words here used apply to the *statue* of Zeus, ἕστηκεν being constantly thus used by the Attic writers." *Felton.* Comp. 565, 568. Krüger, Gr. Gr. § 57, 1, obs. 1.

[5] Vide Equit. vs. 1093. γλαῦκ' is an *accusative* governed by ἔχων (vs. 515); see note on Plut. 689.

[6] "Æschylus, (Eum. 15,) in the admirable version of O. Müller, says, 'Zeus seines Vaters Mund ist Loxias.'" *Droysen.*

[7] "This speech seems more properly to belong to the Hoopoe." *Frere.*

[8] See Krüger, Gr. Gr. § 53, 10, obs. 3. Harper's Powers of the Greek Tenses, p. 85. Porson, Phœn. 412. Brunck, Soph. Phil. 290. Cf. vs. 506, *supra*, and Pax, vs. 1200. For οὐδεὶς ἀνθρώπων, see Elmsl. Med. 241; Porson, Advers. p. 251; Mus. Crit. i. p. 187, 368; Herm. Ajax, 977; Reisig, Com. Crit. Col. p. 248. οὐδεὶς (or τις) ἄνθρωπος is very rare. See note on vs. 1266.

[9] Demosth. c. Aristocr. p. 421, ἐξαπατώντων τι τῶν Λακεδαιμονίων.

[10] "Servile nomen, servum vel famulum quemlibet notans. Lys. 908, 1213. Pax, 1146. *Μανία, serva, ancilla*, Thesm. 728. Ran. 1345." *Brunck's Index.* Cf. vss. 1311, 1329, *infra*. For the plural, see Krüger, Gr. Gr. § 44, 3, obs. 7.

[11] "ἤδη = *sogar.*" *Bothe.*

mad; and every bird-catcher sets snares, traps, limed-twigs, springes, meshes,[1] nets, and trap-cages for you in the temples; and then they take and sell you in heaps; and they, *the purchasers*,[2] feel and buy you. Neither, then, supposing they please to do this, do they roast and serve you up *merely*, but they grate over you cheese, oil, laserpitium, and vinegar; and having mixed another sauce, sweet and oily, then they pour this[3] scalding hot over you, as if carrion.

CHO. O man, you have brought words by far, indeed, by far, indeed, most grievous! How I deplore the baseness[4] of my fathers, who, when their forefathers had transmitted these honours to them, annulled them to my injury! But you have come to me at the intervention of some deity, and by some happy chance as my preserver. For I shall dwell[5] in safety if I intrust to you my nestlings and myself. But do you, being present, inform us what we ought to do; since it is not worth our while to live, if we shall not by all means recover our kingdom.[6]

PISTH. Well now, then, in the first place I admonish you that there should be one city of the birds;[7] and then to wall up the whole air[8] round about, and all this here that lies between, with great baked bricks, like Babylon.[9]

[1] Cf. vs. 194, *supra*.

[2] For a similar construction, cf. vs. 492, *supra*.

[3] Cf. Krüger, Gr. Gr. § 53, 6, obs. 3. We have here an example of *καὶ* in the apodosis. It is to be neglected in translating. Cf. Eq. 392. Lys. 560. Nub. 624, and *infra*, vs. 1456. So Hom. Il. A. 478. The same unemphatic use of *ὑμεῖς αὐτοὶ* will be found in vs. 730, and Vesp. 65.

[4] Eur. Iphig. Taur. 676, *καὶ δειλίαν γὰρ καὶ κάκην κεκτήσομαι.*

[5] "The word dwell, in our language, according to the old use of it, answers precisely to *οἰκήσω*; 'do good and *dwell* for evermore,' Psalm xxxvii. 27; meaning simply to '*abide*,' or '*live*.'" *Carey.* Vide Thucyd. lib. iii. 48.

[6] "Denn werth nicht ist es zu leben,
Wenn wir unsere altsouveraine Gewalt
Nicht wiedererwerben, wie recht ist." *Droysen.*

[7] "Eine Stadt für sammtliche Vögel." *Droysen.*

[8] The local traditions of Borrowdale speak of a similar attempt on the part of its inhabitants, namely, *to wall in the cuckoo*; the failure of which is said to have drawn from one of the discomfited dalesmen the remark that, "*If we hed hed nobbut ya stäin mair, it wad hae deän.*"

[9] Vide Herod. lib. i. 170, &c.; Ovid Met. iv. 57,
"Dicitur olim
Coctilibus muris cinxisse Semiramis urbem."

EPOPS. O Cebriones and Porphyrion! How terrible the city!

PISTH. And then, if this *wall* be raised, that you demand back the empire from Jove; and if he refuses, and be not willing, and do not immediately confess himself in the wrong,[1] that you declare[2] a sacred war against him, and forbid the gods to pass through[3] your district, when lecherous, as formerly they were accustomed to go down to debauch their Alcmenas,[4] and their Alopes, and their Semeles. But if they should go to them, that you put a seal upon their breeches, in order that they may not any longer meddle with them. And I advise you to send another bird as herald[5] to men, henceforth to sacrifice to the birds, since the birds have the rule. And then, after this again, to the gods: and assign to the gods,[6] individually, in a suitable manner, some one of the birds, which accords with *that god.* If any one sacrifice to Venus, let him offer wheat to the coot;[7] and if any one sacrifice a sheep to Neptune, let him dedicate wheat to the duck; and if any one sacrifice to Hercules,[8] let him offer honied cakes to the gull;[9] and if any one sacrifice a ram to king Jove, the wren is the

[1] Cf. Eur. Heraclid. 706. "It occurs three times in Herodotus: iii. 25; vii. 130; viii. 29. Only twice in the Attic poets. It signifies *infirmitatem suam nosse.*" *Elmsley.*

[2] "Einzeln steht *πρωνδᾶν* für *πρωανδᾶν* Ar. Vög. 556." *Krüger.* See Thuc. i. 112.

[3] See Krüger, Gr. Gr. § 67, 12, obs. 3.

[4] See Krüger, Gr. Gr. § 44, 3, obs. 7.

[5] See Krüger, Gr. Gr. § 57, 3, obs. 1. Kön, Greg. Cor. p. 331.

[6] "Who applies to the gods with an offering made,
Shall begin, with a previous offering paid
To a suitable bird, of a kind and degree
That accords with the god, whosoever he be.
In Venus's fane, if a victim is slain,
First let a sparrow be feasted with grain.
When gifts and oblations to Neptune are made,
To the drake let a tribute of barley be paid." *Frere.*

For *καθ' ἕκαστον*, see Krüger, Gr. Gr. § 60, 8, obs. 4.

[7] Vide Athen. lib. vii. p. 325, B., *καὶ Ἀφροδίτῃ φαλαρίδα, ὡς Ἀριστοφάνης ἐν Ὄρνισι, κατὰ συνέμφασιν τοῦ φαλλοῦ. καὶ τὴν νῆτταν δὲ καλουμένην Ποσειδῶνί τινες οἰκειοῦσι.* Cf. ix. p. 393, C., p. 395, E. According to Franz, the *water-hen.*

[8] Dawes, Miscell. Crit. p. 388: "Aristophanes never lengthens the middle syllable of Ἡρακλῆς: the tragedians very rarely shorten it."

[9] Vide Athen. lib. x. p. 411, C., *τοιοῦτον οὖν αὐτὸν ὑποστησάμενοι ταῖς ἀδηφαγίαις καὶ τῶν ὀρνίων ἀποδεδώκασιν αὐτῷ τὸν λάρον, τὸν προσαγορευόμενον βουφάγον.*

king,[1] to whom he ought to slay a male ant before Jove himself.

EUEL. I like[2] your slaughtered ant! Now let the mighty Jove thunder.

EPOPS. Why, how will men think us gods, and not jackdaws, who fly and have wings?

PISTH. You talk nonsense; even Mercury, by Jove, god[3] as he is, flies and wears wings, and very many other gods. For example, Victory flies with golden pinions; and, by Jove, Cupid[4] too. And Homer asserted that Iris was like to a timorous dove.[5]

EPOPS. But will not Jove thunder and send his winged thunderbolt against us?

PISTH. If therefore, through ignorance, they think you to be nothing, but *think* these to be gods, these in Olympus, then it behoves a cloud of sparrows and of rooks, raised aloft, to swallow up their seeds from their fields; and then let their Ceres measure out wheat to them when they are hungry.

EUEL. She will not be willing, by Jove, but you will see her offering excuses.

PISTH. Let your crows, again, for a proof,[6] peck out the eyes of their poor team, with which they plough up their lands, and of their sheep: then let Apollo,[7] as he is a physician, cure them: but his manner is to serve for hire.

[1] The Germans still call it *der Zaunkönig*.

[2] Cf. Eq. 696. Nub. 174, 1240. Pax, 1065, and *infra*, 880. For the different forms of Ζεύς, see Rose's inscriptions, p. 63; Dawes, M. C. p. 145.

[3] "I saw young Harry,—with his beaver on,
His cuisses on his thighs, gallantly arm'd,—
Rise from the ground like *feather'd Mercury*."
Shakspeare, Henry IV. Part i. act iii.

[4] "That very time I saw (but thou couldst not)
Flying between the cold moon and the earth,
Cupid all arm'd."—A Midsummer Night's Dream.

For the wings of Victory, see the fanciful lines in Athen. lib. xiii. p. 563, B., ending with

τὰς δὲ πτέρυγας ἃς εἶχε τῇ Νίκῃ φορεῖν
ἔδοσαν, περιφανὲς σκῦλον ἀπὸ τῶν πολεμίων.

[5] "Homer does *not* say this of Iris, but of Hera and Athena; see Il. E., vs. 778." *Droysen*.

[6] "Zum Beweis dass euer die Macht sei." *Droysen*.

[7] "And leave them stone blind for Apollo to cure:
He'll try it; he'll work for his salary, sure." *Frere*.

EUEL. Don't *let it be done* before I sell my pair of little oxen first!

PISTH. But if they consider you a god, *consider* you Life, *consider* you Earth, *consider* you Cronus, *consider* you Neptune, all good things shall be present to them.

EPOPS. Tell me, pray, one of the good things.

PISTH. In the first place, the locusts shall not eat up their vines, but one[1] company of owls and kestrels shall destroy them. Then the emmets and gall-insects[2] shall not always eat up their figs, but one flock of thrushes shall gather them all up clean.

EPOPS. But whence shall we give them wealth? for they are very fond of this.

PISTH. These shall give to them the precious metals when[3] consulting by auguries, and shall discover to the diviner the profitable merchandises; so that[4] none of the ship-masters shall perish.

EPOPS. How shall he not perish?

PISTH. Some one of the birds shall always foretell to him that consults[5] them about the voyage; "Now sail not, there will be a tempest. Now sail, gain will ensue."

EUEL. I'll procure a merchant-vessel and become a ship-master, and will not stay amongst you.

PISTH. And they shall show to them the treasures of money, which the men of former times laid up; for these know. Certainly all say thus, "No one knows of my treasure, except it be some bird."[6]

[1] "λόχοι εἷς, *una turma*, as Hemsterhuis rightly translates it. So (vs. 591) *ἀγέλη μία.*" *Porson.*

[2] A remarkable violation of Mr. Sharp's canon. Cf. Eccles. 702.

[3] i. e. "Per auguria metalli fodinas quærere." Such is the custom of miners in the present day, particularly with the Cornish ones and their withy switches. This, by the by, is a custom of great antiquity. Vide Herod. lib. iv. 67, *Μάντιες δὲ Σκυθέων εἰσὶ πολλοὶ, οἳ μαντεύονται ῥάβδοισι ἰτεΐνῃσι πολλῇσι ὧδε, κ. τ. λ.*

[4] Cf. note on vs. 520, *supra.*

[5] One would rather have expected *τῷ μαντ.* See note on Lys. 556.

[6] Porson, Præf. ed. Scholef. p. 45, reads *ὥστε*, as 485, 488, 596. Elmsley supposes some scolion to be here alluded to, and would read, *ᾄδουσί γε τοι τάδε πάντες.* "This was the beginning of a Greek song. It reminds one of *Walter von der Vogelweide*,

'Was er mit mir pfläge, niemer niemen
Bevinde daz wan er und ick

EUEL. I will sell the merchant-vessel, I will procure a mattock, and dig up the urns.

EPOPS. But how will they give health to them, which dwells with the gods?

PISTH. If they be prosperous, is not this great[1] good health? Be well assured that absolutely no one is in good[2] health when he is unprosperous.

EPOPS. But how will they ever arrive at old age? for this dwells in Olympus; or must they die when little children?

PISTH. No, by Jove, but the birds shall add three hundred years more to them.

EPOPS. From whom?

PISTH. From whom? from themselves. Do you not know that the cawing-crow lives five[3] generations of men?

EUEL. Oh my! how much better are these than Jove to reign over us!

PISTH. Are they not by much? And in the first place, it is not requisite that we build them stone temples, or furnish those with golden gates, but they will dwell under thickets and little holm-oaks. An olive-tree, again, will be the temple[4] of the august birds; and we shall not go to Delphi or to Ammon, and sacrifice there, but we will stand amid the arbutus and the wild olives with barley and wheat, and pray to them, holding up our two hands, to grant us some share of blessings. And these shall immediately be ours, when we have thrown to them a little wheat.

CHO. O you who turn out far the dearest[5] of old men to

Und ein kleinez Vogellin;—
Tandaradei—daz mak wol getriuwen sin.'" *Droysen.*

[1] See note on Lys. 134.

[2] Berg. quotes the following passage from Sophocles' *Creusa:*

εἰσὶ δ' οἵτινες
αἰνοῦσιν ἄνοσον ἄνδρ', ἐμοὶ δ' οὐδεὶς δοκεῖ
εἶναι, πένης ὤν, ἄνοσος, ἀλλ' ἀεὶ νοσεῖν.

[3] "The saying quoted by Plutarch (De Or. Def.) from Hesiod was, that the crow lives *nine* generations of man." *Felton.*

[4] "The most exalted and divine
Will have an olive for his shrine." *Frere.*

[5] This is an example of a somewhat rare usage, what ought to have appeared as a subjective predicate, being converted into an objective attribute, already existing independently of thought or condition. Theoc. xvii. 66, ὄλβιε κῶρε γένοιο, instead of ὄλβιος γένοιο, ὦ κῶρε. Soph. Aj. 695, ὦ Πὰν, ἁλίπλαγκτε φάνηθι, instead of

me, from the most hateful! it is not possible that I can ever willingly dissent from your judgment any more. Elated at your words, I vow and swear,[1] if you make a unanimous compact with me, just, guileless, and sacred, and go against the gods, entertaining views in harmony with me, that the gods shall not henceforth for a long time[2] use my sceptre. But whatever it is requisite to effect by strength, for this we will take our post; whatever, on the other hand, it is requisite to plan with judgment, all these depend on you.

EPOPS. And in truth, by Jove, it is no longer time for us to slumber or to loiter like Nicias, but we must do something as quick as possible. In the first place come into my nest, and my dry twigs, and the sticks which are here, and tell us your name.

PISTH. Well, 'tis easy; my name is Pisthetairus.

EPOPS. And his?

PISTH. Euelpides from Crius.

EPOPS. Well, welcome, both of you![3]

PISTH. We accept it.

EPOPS. Then come in hither!

PISTH. Let us go! do you take and lead us in!

EPOPS. Come!

PISTH. (*starting back*). But, bless my soul![4] retire back again hither! Come, let me see; tell us, how shall I, and this man here, who don't fly, consort with you who do?

ἁλίπλαγκτος φάνηθι. See Seidler, Eur. Tro. 1229. Schäfer, ad Apoll. R. p. 193. Herm. Soph. Aj. 680. Class. Journ. xvi. p. 353 Mus. Crit. ii. p. 47.

[1] See Krüger, Gr. Gr. § 53, 6, obs. 3.

[2] "Das Herz voll Lust bei deinem Wort geschwellt,
Sei dies mein Drohen, mein Geloben dies:
Wenn du mit mir so vereint
In unbetrüglich, treu, gerechtsamem Vertrag
Wider die Götter gehst
Mir gleich gesinnt, so sollen nicht
Die Götter fürder lange Frist
Unser Scepter schänden." *Droysen.*

[3] "Seid willkommen mir denn beide!" *Droysen.*

"Well, you're welcome—both of ye," *Frere*, who adds in a note, "There is a momentary pause in the invitation, before they are both included in it."

[4] See note on Vesp. 524; and cf. Pax, 879. Lys. 921, 927. Æolosic. Fragm. 1.

Epops. Very well.

Pisth. Consider now how it is recorded in the fables of Æsop[1] about the fox,[2] that once upon a time he disastrously joined partnership with an eagle.

Epops. Fear nothing, for there is a certain little root, by the eating[3] of which you will both of you become winged.

Pisth. Under these circumstances let us enter. [*To the stage-attendants.*] Come now, Xanthias and Manodorus, take up our baggage.[4]

Cho. Hollo you! you I call! you I call!

Epops. Why do you call?

Cho. Lead these in with you and give them a good breakfast; but bring out hither and leave with us the sweet-strained nightingale, harmonizing with the Muses, that we may play with her.

Pisth. O do at any rate accede to them in this, by Jove! bring forth the little bird from the flowering rush![5] bring her out here, by the gods,[6] that we also may see the nightingale.

Epops. Well, if it seems good to you, I must do so. My Procne,[7] come forth, and show yourself to the strangers.[8]

Pisth. O highly-honoured Jove, how beautiful the little bird is! how delicate! how fair![9]

Euel. Do you know that I should like to rumple her feathers?

Pisth. What a quantity of gold[10] she wears, like a virgin!

[1] The *fable* is at present found in Archilochus, ed. Liebel, p. 166.

[2] *τὴν ἀλώπεχ'* depends (not on *ὅρα*, but) on *ἐστὶν λεγόμενον*, which = *λέγουσι*. See Krüger, Gr. Gr. § 61, 6, obs. 3. The sentence should have stood, *ὅρα ὡς λέγουσιν, ὡς ἡ ἀλώπηξ*, &c., but the order is altered by *anticipation*, as in Nub. 1148. See note on 1270, *infra*, and on Nub. l. c.

[3] See Krüger, Gr. Gr. § 51, 9, obs. 2. "Vs. 654 is from the *Prometheus* of Æschylus." *Droysen.*

[4] "Unser Gepäck." *Droysen.* Cf. Ran. 596.

[5] "Thee, chantress, oft the woods among,
I woo to hear thy evening song." *Milton.*

See Krüger, Gr. Gr. § 68, 37, obs. 2.

Comp. Æsch. Pers. vs. 161, and note on Ran. 40.

A female performer on the flute (see note on vs. 203) now enters dressed as a bird, and with a bird-mask (874) covering her face.

Cf. Equit. 269.

[10] Comp. Pax, 876, 1192, 1198. Eq. 1219. Krüger, Gr. Gr. § 50, 11, obs. 1, and note on Thesm. 1099.

EUEL. Methinks I could even kiss her.

PISTH. Nay, you unlucky fellow, she has a beak with two little points.

EUEL. Well then, by Jove, one ought to peel off the husk[1] from her head like an egg, and then kiss her in this way.

EPOPS. Let us go.

PISTH. Do you lead us, pray, and success attend us![2] [*Exeunt Epops, Pisthetairus, and Euelpides.*]

CHO. O thou dear, thou tawny companion,[3] nightingale, partner of all my songs, O thou dearest of birds! thou hast come, hast come, hast appeared bringing to me a pleasing voice! Come, O thou that playest the beautifully-sounding flute, with the notes of spring, lead off the Anapæsts.[4] [*The nightingale gives a prelude on the flute.*]

PARABASIS.

Come now, ye men, in nature darkling, like to the race of leaves, of little might, figures of clay, shadowy feeble tribes, wingless creatures of a day, miserable mortals, dream-like men, give your attention to us the immortals, the ever-existing, the ethereal, the ageless, who meditate eternal counsels, in order that when you have heard every thing from us accurately about things sublime,[5] the nature of birds, and the

[1] "Alluding to the mouth-band she had on to assist her in fluting, (Vesp. 582,) which he proposes to strip off like an egg-shell." *Dröysen*. The allusion is rather to her mask.

[2] Cf. vs. 435, *supra*.

[3] Æschyl. Agam. vs. 1111, ed. Scholef.

οἷά τις ξουθὰ
Ἀκόρετος βοᾶς, φεῦ, ταλαίναις φρεσὶν
Ἴτυν, Ἴτυν, στένουσ', ἀμφιθαλῆ κακοῖς
Ἀηδὼν βίον.

[4] "O lovely sweet companion meet,
From morn to night my sole delight,
My little, happy, gentle mate,
You come, you come, O lucky fate!
Returning here with new delight,
To charm the sight, to charm the sight,
And charm the ear.
Come then, anew combine
Your notes in harmony with mine,
And with a tone beyond compare
Begin your anapæstic air." *Frere.*

[5] I would refer the reader who wishes for higher information on

origin of gods and rivers, of Erebus and Chaos, you may henceforth bid Prodicus[1] from me[2] go weep, when you know them accurately.

At first Chaos was, and Night, and dark Erebus, and wide Tartarus; nor was there earth, or air, or heaven; but first of all black-winged Night lays a wind-egg[3] in the boundless bosom of Erebus, from which in revolving time sprang the much-desired Eros, glittering[4] as to his back[5] with golden wings, like to the swift whirlwinds. And he having cohabited with winged nocturnal Chaos in wide Tartarus, hatched our race, and first led them forth to light. And previously the race of immortals was not, till Eros commingled all things. But when the one was commingled with the other, heaven came into being, and ocean, and earth, and the unperishable race of all the blessed gods. Thus are we by far the most ancient of all gods. Now that we are children of Eros is clear by many *proofs;* for we fly, and are present with lovers.[6] And lovers[7] have through our influence prevailed upon many beautiful boys near the completion of their

the subject here satirized in the Poet's Comedy, to that valuable fasciculus of notes appended to Burton's Bampton Lectures, Lect. ii. p. 260—310.

[1] "Prodicus, in fact, was a modern natural philosopher, and at that time the fashion at Athens. All those questions on the origin of things were much discussed by the poets and philosophers." *Droysen.*

[2] "Den Prodicos dann meinthalb hinwünscht, wo Geheul ist." *Voss.*

[3] Hence Darwin, in his Botanic Garden:

"Thus when the egg of night, on Chaos hurl'd,
Burst, and disclosed the cradle of the world;
First from the gaping shell refulgent sprung,
Immortal Love, his bow celestial strung;—
O'er the wide waste his gaudy wings unfold,
Beam his soft smiles, and wave his curls of gold;
With silver darts he pierced the kindling frame,
And lit with *torch divine the ever-living flame.*"

[4] Vide Schleusner, Lex. in N. T.; Hom. Il. iii. 392,

Κεῖνος ὅγ' ἐν θαλάμῳ καὶ δινώτεσσι λέχεσσιν
Κάλλεΐ τε στίλβων καὶ εἵμασιν.

[5] "Accusativus Respectûs." See Krüger, Gr. Gr. § 46, 4. Bernhardy, W. S. p. 117.

[6] Presents of pretty birds constituted the usual gifts of lovers.

[7] See Krüger, Gr. Gr. § 57, 1, obs. 1.

youth,[1] who had forsworn *such things;* the one by giving a quail, the other *by giving* a widgeon, another a goose, another a Persian[2] bird; and all the greatest blessings to mortals are from us birds. In the first place, we indicate the seasons of spring, winter, and autumn: to sow, when the screaming crane migrates to Libya; and then it tells the ship-master to hang up his rudder and sleep; and then *it tells* Orestes to weave a cloak, lest he should strip people, when shivering with cold.[3] The kite, again, having appeared after this, indicates another season, when it is time to clip the sheep's vernal fleece. Then the swallow *indicates* when now it is fitting to sell the cloak, and purchase some light summer dress.[4] And we are to you Ammon, Delphi, Dodona, Phœbus Apollo; for you consult the birds first, and then turn yourselves to every thing,[5] to commerce, and to gaining a livelihood, and to marriage; and you consider all things a bird, as many as decide about divination. With you a word is "a bird;"[6] and you call a sneeze "a bird," a sudden meeting "a bird," a sound "a bird," a servant "a bird," an ass "a bird." Are we not manifestly a prophetic Apollo to you? If,[7] therefore, you consider us gods, you will be able to use us as[8]

[1] "Noch in der Neige der Tugend." *Droysen.*

[2] Cf. vs. 485, *supra.*

[3] Vide Eccles. vs. 668, *οὐκ ἀποδύσουσ' ἄρα τῶν νυκτῶν*; 670, *ἢν δ' ἀποδύῃ γ', αὐτὸς δώσει.* "This clothes-stealer, who is censured by Aristophanes in other passages also, (*infra*, vs. 1491. Ach. 1167,) appears to have been of good family. His father was Timocrates, his brother Aristoteles. He was general about the year 426, and later one of the Thirty." *Droysen.*

[4] Vide Athen. lib. vi. p. 256, F., *ὁ μὲν εἰς ἐπὶ τῆς κλίνης πρὸς ποδῶν καθῆστο, τοὺς τοῦ μειρακίου πόδας ἐπὶ τοῖς αὐτοῦ γόνασι λεπτῷ λῃδίῳ συνημφιακώς.* Compare Becker's Charicles, scene xi. excursus i.

[5] "Denn zuerst stets fragt ihr die Vögel um Rath,
Und nehmet sodann das Geschäft vor." *Droysen.*

"Read *πρὸς τἄργα.* See Herod. i. 97. Thuc. ii. 40. Cratinus ap. Schol. ad Vesp. 1021." *Porson.*

[6] As *ὄρνις* also signified *an omen.* So *avis* and *ales* in Latin.

[7] "Here begins the so-called *μακρὸν* or *πνῖγος*, which had to be recited in one breath without any concluding catalexis, so as to *choke* the reciter; hence the second name." *Droysen.* "The series of short lines at the end of a Parabasis was to be repeated with the utmost volubility, as if in a single breath." *Frere.*

[8] See Krüger, Gr. Gr. § 57, 3, obs. 1, and note on Plut. 314.

prophets, Muses, breezes,[1] seasons, winter, summer, moderate heat; and we will not run away and sit aloft with solemn airs among the clouds, like[2] Jove, but being present, we will give to you, to your children, to your children's children, health and wealth, happiness, life, peace, youth, laughter, dances, feasts, and bird's[3] milk; so that it shall be your lot to be wearied by the good things:[4] to such a degree shall you all grow rich.

Muse of the brake, tio, tio, tio, tio, tio, tio, tiotix,[5] of varied note,[6] with whom, in the glens and mountain-tops, tio, tio, tio, tiotix, sitting on a thick-leaved ash,[7] tio, tio, tio, tiotix, I bring forth through my tawny throat sacred strains of song to Pan, and majestic dances to the Mountain Mother,[8] tototototototototix, whence Phrynichus,[9] like a bee, used to feed upon the fruit of ambrosial songs, ever bringing a sweet strain, tio, tio, tio, tiotix.

If any of you, spectators, wishes henceforth to pass[10] his life amongst the birds, living pleasantly, let him come to us.

[1] "Instead of the words *αὔραις, ὥραις*, one ought perhaps to read *σαύλαις ὥραις*: otherwise, in the recapitulation of the great promises, the pleasures of love will be wanting." *Droysen.*

[2] "Jupiter, the cloud-collector, cannot see what is needful for clouds." *Voss.* On *ὥσπερ καί*, see notes on Pax, 350, 363.

[3] Vide Athen. lib. ii. p. 57, D., ix. p. 387, B., viii. p. 371, C. In the latter passage it is applied to a plant—*ἠδ' ὅπερ ὄρνιθος κλέεται γάλα.*

[4] "Your only distress, shall be the excess
Of ease and abundance and happiness." *Frere.*

[5] "We see here a comic imitation of the Tragic Choruses of Phrynichus, a poet older than Æschylus, of whom Aristophanes always speaks with respect, as an improver of music and poetry." *Frere.*

[6] "Sangesreiche." *Droysen.* This is better than Brunck's "*versicolor*," which is scarcely true to nature. Cf. Hesiod, Op. 201.

[7] "This word *μελίας* is chosen merely for its similarity in sound to *μέλος*." *Droysen.*

[8] "Cybele; she held dances in the mountains, attended always by Pan; whence Pindar calls him, '*The associate of the great mother.*'" *Droysen.*

[9] See Bentley's Phalaris, pp. 255, 269: in p. 261, all the Phrynichuses are enumerated.

[10] Vide Athen. lib. x. p. 458, B., *ἐπὶ τοῖς πάρουσι τὸν βίον διάπλεκε.* Cf. Plato Legg. vii. p. 806. Shakspeare's All's Well that Ends Well, act iv., "The *web* of our life is of a *mingled yarn*, good and ill together."

For as many things as are disgraceful here, being restrained by law, all these are honourable with us the birds. For if here it is disgraceful by law[1] to beat one's father, this is honourable there with us, if one runs to his father and beats him, and says, "Raise your spur, if you will fight." But if any of you chances to be a branded runaway, with us he shall be called the variegated attagen. And if *any one* chances to be a Phrygian, no less than Spintharus,[2] here he shall be a finch,[3] of the race of Philemon. And if any one is a slave, and a Carian, like Execestides, let him get grandfathers[4] among us, and his clansmen shall appear. But if the son of Pisias[5] wishes to betray the gates to the disfranchised, let him become a partridge, the chick of his father; since with us it is in no wise disgraceful to escape like a partridge.

Thus the swans,[6] tio, tio, tio, tio, tio, tio, tiotix, exciting at the same time a mingled noise with their wings, chanted Apollo, tio, tio, tio, tiotix, sitting on the banks along the river Hebrus, tio, tio, tio, tiotix, and through the ethereal cloud the cry passed, and the spotted[7] *animals* cowered, and the

[1] "The penalty inflicted by law was the loss of a hand, or stoning to death." *Voss.*

[2] "Of Spintharus and Philemon we know nothing further. It is certain they were persons of some consequence, as Aristophanes here casts a suspicion upon them as having been slaves." *Droysen.*

[3] "A *finch.*" Græcè φρυγίλος. Of the same tribe as the σπίνοι in Athen. lib. ii. p. 65, C.

[4] Comp. Ran. 418. πάππος is also the name of a certain *bird.* "There is, therefore, a pun upon the expression, besides the ludicrous inversion of the order of nature which the literal meaning implies." *Felton.* "Qui Athenis peregrinitatis accusabantur, avos et tribules nominare debebant, ut appareret, cives ipsos esse." *Bothe.* See Liddell's Lex. voc. φύω.

[5] "Nothing is known with certainty about either Pisias or the act alluded to." *Scholiast.*

[6] "Thus the swans in chorus follow,
On the mighty Thracian stream,
Hymning their eternal theme,
Praise to Bacchus and Apollo:
The welkin rings with sounding wings,
With songs, and cries, and melodies,
Up to the thunderous Æther ascending." *Frere.*

[7] There is some error in the text here, which cannot, I fear, be excused as a mal-position of the copula. "Expunge τε, and read φῦλά τά." *Bentley.*

tribes of wild beasts, and a breathless[1] calm stilled the waves, totototototototototix, and all Olympus resounded, and astonishment seized the kings,[2] and the Olympian Graces and Muses shouted aloud the strain, tio, tio, tio, tiotix.

There[3] is nothing better, or more pleasing, than to get wings. For example, if any of you spectators were winged, and then was weary of[4] the tragic choruses, because he was hungry, he might fly away[5] and go home and breakfast, and then, when filled, might fly back again to us. And if any Patroclides[6] amongst you wants to go to stool, he need not exude in his breeches, but might fly away, and having fizzled, and having rested, might fly back again. And if there is any of you, who chances to be adulterous, and then sees the husband of the woman in the senators' seats,[7] he might flutter his wings and fly away again from you, and then, having debauched her, might return[8] from thence and take his seat again. Is it not worth any price to become winged? since Diitrephes[9] with only wicker wings was chosen Phylarch, and then Hipparch, and then, from being nobody, is exceedingly prosperous, and is now a tawny horse-cock.[10] [*Re-enter Pisthetairus*[11] *and Euelpides.*]

[1] ———"When he speaks,
The air, a charter'd libertine, is still,
And the mute wonder lurketh in men's ears,
To steal his sweet and honied sentences."
Henry V. act i.

[2] The *gods*, according to the Homeric usage.

[3] See Twining's Notes to Aristotle's Poetic, vol. i. p. 295.

[4] Comp. Acharn. 62.

[5] "The scenic representations began early in the *morning*, and lasted throughout the day." *Droysen.* For this remarkable use of the aorist, see Harper's Powers of the Greek Tenses, Appendix, "The value of *ἐποίησα ἂν*," p. 138. Cf. vs. 1358.

[6] Comp. Plut. 84.

[7] "*οὗτος τόπος τοῦ θεάτρου ἀνειμένος τοῖς βουλεύταις, ὡς καὶ ὁ τοῖς ἐφήβοις ἐφηβικός.*" *Scholiast.* See Liddell's Lex. in voc.

[8] A pregnant construction. See Herm. Vig. n. 252, d. Ed. Rev. No. 32, p. 382.

[9] "He is said to have acquired his wealth from the manufactory of willow wicker covers for wine-flasks." *Felton.* He acted as Hipparch about the year 413. See Thuc. vii. 29. He is often satirized by the comedians as a newly enriched parvenu and as an intruder.

[10] He had now become a *senator*.

[11] Pisthetairus now returns to the stage in a state of extreme good humour, after partaking of the royal collation. The effects of the

PISTH. So far so good.[1] By Jove, I never yet at any time saw a more laughable affair.

EUEL. At what are you laughing?

PISTH. At your quill-feathers. Do you know to what you are most like in your feathers? To a goose cheaply[2] painted by contract.

EUEL. And you to a blackbird[3] with its sconce plucked in bowl-fashion.

PISTH. We have drawn these similes according to Æschylus[4]—"This *we suffer* not at the hands of others, but from our own feathers."

EPOPS. Come now, what ought we to do?

PISTH. In the first place to give some great and illustrious name to the city; then, after this, to sacrifice to the gods.

EUEL. I think so too.

EPOPS. Come, let me see, what shall the[5] name of our city be?

PISTH. Would you have us call it by this illustrious[6] name taken from Lacedæmon, Sparta?

root (vs. 654) are already seen in a pair of very promising wings. The two old men cannot refrain from laughing at each other's comical appearance.

[1] "Das war denn das!" *Droysen*. Cf. Æsch. Pr. 500, *τοιαῦτα μὲν δὴ ταῦτα*. "A colloquial expression = *Well, this will do!*" *Felton*.

[2] It occurs nearly in the same sense in Ran. 405. Cf. note on Ach. 686, and Liddell's Lex. in voc. *εὐτέλεια*, and *συγγράφω*.

[3] See Liddell's Lex. voc. *σκάφιον*.

[4] See Waller's lines, quoted by Porson,

"That eagle's fate and mine are one,
Which on the shaft that made him die,
Espied a feather of his own
Wherewith he wont to soar so high."

Taken from Æschylus' *Myrmidons*, Frag. 123, ed. Dindorf.

[5] Elmsl. ad Acharn. vs. 4, reads, *φέρ' ἴδω, τί ἄρ' ἡμῖν ὄνομ' ἔσται*; cf. Ach. 4. Nub. 21, 787. Thes. 630. Vesp. 524. Æsch. Pers. 334. Epicharmus ap. Diog. Laert. iii. 12. Lucian, Tim. c. 45.

[6] In Æsch. Theb. 628. Blomfield has altered *τὸν ἕβδομον δὴ τόνδε*, the reading of all the MSS. and editions, into *δὴ τόν τ'*. But besides the numerous examples in Aristophanes, (Av. 271, 359, 1702. Thes. 23. Ach. 336. Plut. 960. Nub. 8, 116, 349, 1370. Fragm. incert. 530,) I have also noticed the following: Soph. Antig. 1301, *ἡ ὀξυθήκτος ἥδε*. El. 1336, *τῆς ἀπλήστου τῆσδε*. Æsch. Eum. 857, (ed. Franz,) *τῶν δικαίων τῶνδε*. Eur. Tro. 36, *τὴν ἀθλίαν τήνδε*. Add Hippol. 866, 1238. Orest. 1076. Helen. 1082. Even in prose: Plato, Meno, p. 92, D., *τὸν πατρικὸν τόνδε*.

EUEL. O Hercules! Should I give the name of Sparta to my city? Assuredly I would not even *give it* to a bedstead, if I had a girth.[1]

PISTH. What name, then, shall we give to it?

EUEL. Something very grand, from hence, from the clouds and elevated regions.

PISTH. Would you "Cloud-cuckoo-town?"[2]

EPOPS. Capital! capital! For the name you have devised is altogether beautiful and magnificent.[3]

EUEL. Is it this[4] Cloud-cuckoo-town, where the vast riches of Theogenes and all those of Æschines are?[5]

PISTH. Aye indeed, and best of all, the plain of Phlegra, where the gods outdid the giants in vapouring.[6]

EUEL. What a fine city![7] What deity, then, will be protector of the city? For whom shall we full the peplus?

PISTH. Why not let Minerva be guardian of the city?[8]

EUEL. Why, how could a city any longer be well governed,[9]

[1] "Etwas von Spart anbinden sollt' Ich meiner Stadt?
Nicht meiner Bettstatt, wenn's noch anders Gurten giebt." *Voss.*
Besides being the name of the city, *σπάρτη* also means *a rope of spartum*, or *broom*, used for bed-cords, while *κειρία* is a *girth*, stouter than the former, also for a bedstead.

[2] "Wolkenkukelheim." *Droysen.*

[3] See Krüger, Gr. Gr. § 57, 3, obs. 7. [4] Elmsl. ad Acharn. 784.

[5] "Theogenes, it seems, and Æschines, boasting of wealth they did not possess, chose to talk of their estates in Thrace. In the last century, the West Indies was the usual locality assigned to *fabulous* estates." *Frere.* "Æschines is not the son of Lysanias, the well-known Socratic writer, but the *boaster*, the *smoke*, as they called him, (Vesp. 325,) the son of Sellus." *Droysen.* For Theogenes, see Pax, 912.

[6] "Am ersten auch
Sind dort die Phegrafelder, wo die Götter einst
Die Giganten grossprahlhanserisch niederschmetterten."
Droysen.

Who adds in a note, "The plain of Phlegra was sometimes placed in the east, sometimes in the west, but found *no where*. Aristophanes means that the whole story is a boastful fiction invented to glorify the Olympians." Matthiä (§ 464) quotes this verse λῷστον' ἢ τὸ Φ., and explains it as a superlative = comparative.

[7] Liddell cites Nub. 2. Lys. 83, 933. Lys. 1085. Cf. Monk Alc. 464.

[8] "This is no doubt a *sop* to the Athenian public." *Droysen.* Cf. Krüger, Gr. Gr. § 54, 1, obs. 3, and § 51, 1, obs. 9. Vesp. 213.

[9] Vide Elmsl. ad Med. 1257.

where a deity, who is a woman, stands with complete armour, and Clisthenes[1] with a shuttle?

PISTH. Who, then, will command the Pelargicon[2] of our city?

EPOPS. A bird from our company, of the Persian race, which is said every where to be the most terrible, the chicken of Mars.

EUEL. O master chicken! how fitted is the god to[3] dwell upon rocks!

PISTH. (*to Euelpides*). Come now, do you go to the air, and serve the builders; set rubble before them; strip and temper the mortar; carry up the hod; tumble down from the ladder;[4] station guards; constantly cover up the fire; take your rounds bearing the bell,[5] and sleep there; and send two heralds, the one to the gods above, the other, again, from above to men below; and thence, again, to me.

EUEL. And do you[6] remain here and be hanged for me!

PISTH. Go, my good fellow, whither I send you; for none of these things which I mention can[7] be done without you. [*Exit Euelpides.*] And I will summon the priest to lead the procession, in order that I may sacrifice to the new gods. Boy! boy! bring[8] the basket and the lustral water.

[1] Vide Thesmoph. vs. 235, and vs. 574, *φίλαι γυναῖκες, ξυγγενεῖς τοῦ 'μοῦ τρόπου, κ. τ. λ.*

[2] "The principal part of the city fortifications, whose garrison dwelt in the southern wing of the Propylæus, was called the *Pelargic Fort.* Aristophanes makes an untranslateable pun on it, and turns it into the *Stork-Fort.*" *Droysen.*

[3] Cf. vs. 610, *supra.*

[4] "And, for the sake of a little variety, tumble down the ladder." *Felton.*

[5] Comp. Lys. 486. Thuc. iv. 135, and vs. 1160, *infra.*

[6] "Euelpides is vexed at these orders, and gives utterance to his vexation by repeating Peisthetairus' last words (*παρ' ἐμὲ*) in a *different* sense, and instead of the usual form of polite leave-taking, *χαῖρε*, grumbles out *οἴμωζε = Devil take you, παρ' ἐμὲ, for all I care.*" *Felton.*

[7] "The business can't go on without you, any how." *Felton.* "Denn ohne dich lässt nichts von alle dem sich thun." *Droysen.* Cf. vs. 342. Pax, 125, 1114. Krüger, Gr. Gr. § 53, 7, obs. 3.

[8] "Bringe." *Droysen.* "*Portandum suscipe.*" *Bothe.* Cf. Dawes, M. C. p. 235.

Cho. I agree, I consent, I join in recommending[1] that great and solemn thanksgivings be addressed to the gods; and at the same time besides, by way of thanks, to sacrifice a little sheep. Let the Pythian cry go forth to the god, go forth! and let Chæris[2] accompany with a song. [*A raven as flute-player plays a litany.*]

Pisth. (*to the raven*). Cease to blow! O Hercules! what is[3] this? By Jove, I who have seen many strange sights indeed, have never yet seen this, a raven with a mouth-piece on.[4] Priest, your office! sacrifice to the new gods.[5] [*Enter a priest leading a goat.*]

Priest. I will do so; but where is he with the basket? Pray to bird-Vesta,[6] and to the kite the guardian of the house, and to the birds of Olympus, and the birdesses of Olympus, all and every, cock and hen,[7]——

Pisth. O hawk[8] of Sunium! hail, Pelargic king!

Priest. ——and to the Pythian and Delian swan, and to Latona the Ortygian mother,[9] and to goldfinch-Artemis——

Pisth. No longer Colænis, but goldfinch-Artemis.

Priest. ——and to finch-Sabazius,[10] and to ostrich, great mother of gods and men——

[1] See Krüger, Gr. Gr. § 56, 3, obs. 6. The whole of this ode is said to be a parody on the *Peleus* of Sophocles. Cf. note on Vesp. 316.

[2] Vide Acharn. 16, 866; Pac. 951.

[3] Cf. vs. 1495, *infra*. Vesp. 183, 1509.

[4] "Beim Himmel, vieles Wundersame sah Ich schon,
Doch solchen Mundgurtflötenbläserraben nie!" *Droysen.*

[5] "Priest, your office:
Perform it! sacrifice to the new deities." *Frere.*

[6] Every "*establishment*" had its Vesta, "*à vi stando.*" Vide Ovid. Fast. vi. 300,
"Stat vi Terra suâ; *vi stando*, Vesta vocatur.
Causaque par Graii-nominis esse potest."

[7] "Und den Olympischen Vögeln und Vögelinnen jedem und jeder." *Droysen.* It is scarcely conceivable how the audience could have sat through what must, to them, have seemed a blasphemous parody upon the religion of the state; and this, too, following so soon upon the outrage to the *Hermæ*. For the expression, comp. Dem. Cor. sub init.

[8] A parody upon the invocation Πόσειδον Σουνιάρατε. See Eq. 560. For Πελαργικὸς see note on vs. 832, *supra*.

[9] i. e. *mother of quails*, with a play on Ortygia, where she lay in.

[10] Sabazius was the name of the *Phrygian* Bacchus, hence the pun.

CHO. Mistress Cybele! ostrich, mother of Cleocritus![1]

PRIEST. ——to give[2] to the Cloud-cuckoo-townians health and safety, to them and to the Chians[3]——

PISTH. I like the Chians always added.

PRIEST. And to the heroes, and birds, and sons of heroes, to the widgeon, and to the pelican, and to the spoonbill, and to the bullfinch, and to the heath-cock, and to the peacock; and to the horned owl, and to the teal, and to the bittern, and to the heron, and to the stormy petrel, and to the black-cap, and to the tit-mouse—

PISTH. Go to the devil! Stop calling "io! io!"[4] To what sort of a victim, you wretch, are you inviting ospreys and vultures? Do you not see that one kite could carry this off? Begone from us, both you and your[5] garlands; for I alone will sacrifice this myself.

PRIEST. Then, again, I must chaunt a second strain, devout and holy, over the lustral water, and call upon the blessed gods, some single one only, if you shall have enough provision; for the present victims are nothing else but beard and horns.[6]

[1] "Cleocritus was a bad actor and had legs like a turkey's." *Droysen.* Cf. Ran. 1437.

[2] διδόναι is governed by εὔχεσθε, vs. 865; consequently these lines should be given to the Priest, and not to the Chorus, as in Brunck's edition.

[3] This is said because the Chians were staunch friends to the Athenians, and in their sacrifices it was usual to pray for the welfare of both. Vide Schol. in loc. Aristophanes, however, means to intimate that their friendship was all moonshine; as the result showed. See Thuc. viii. 4. Pisthetairus in his answer refers to the Chian *wine*.

[4] "Halte ein mit Beten! wehe mir!" *Droysen.*

[5] Vide Æschyl. Agam. vs. 1235, ed. Scholef.

[6] "Then must I commence again,
In a simple humble strain;
And invite the gods anew,
To visit us—but very few—
Or only just a single one,
All alone
In a quiet easy way;
Wishing you may find enough,
If you dine with us to-day.
Our victim is so poor and thin,
Merely bones, in fact, and skin." *Frere.*

PISTH. Let us sacrifice and pray to the winged gods. [*Enter a poet reciting his poems.*]

POET. "Celebrate, O Muse, in the strains of your[1] hymns the wealthy Cloud-cuckoo-town."

PISTH. From what country is this article? Tell me, who are you?

POET. I am he that sends forth a strain of honey-tongued[2] hymns, a diligent servant of the Muses, as Homer has it.

PISTH. Do you wear long hair, then, pray, you slave?[3]

POET. No; but all we teachers are diligent servants of the Muses, as Homer has it.

PISTH. No wonder you have your coat also holy.[4] But, poet, what the devil's brought[5] you here?

POET. I have composed many beautiful odes on your Cloud-cuckoo-town, both Cyclian,[6] and maidens' odes, and in Simonides' style.

PISTH. When, and how long ago,[7] did you compose these?

POET. Long ago, long ago, indeed, have I been celebrating this city.

PISTH. Am I not even now celebrating with sacrifices its tenth[8] day, and have just now given it its name, like a child?

POET. "But very[9] swift is the intelligence of the Muses,

[1] Cf. Pind. Ol. viii. 55, *τεαῖς χερὸς ἐργασίαις*. Soph. Rex, 1400, *τοὐμὸν αἷμα πατρός*. Plut. 33. Nub. 1202, 910.

[2] Vide Æschyl. P. V. 179; Il. i. 249. For ὀτρηρὸς, Il. i. 321. It is said to be from the Margites, *Μουσάων θεράπων καὶ ἑκηβόλου Ἀπόλλωνος*.

[3] "Slaves were forbidden to wear long hair." *Frere*. See note on Plut. 79.

[4] "Troth, and thy jacket has seen *service* too." *Carey*. "ὀτρηρὸν jocose vocat, quia erat *τετρημένον*." *Brunck*. See note on Ach. vs. 411.

[5] "Wie verliesst du dich hierher?" *Droysen*. "A jocose perversion, instead of *ἀνέπτης*." *Felton*. "What the plague has brought you here?" *Frere*. "By what ill luck came you hither?" *Liddell*. Comp. Eq. 902. Nub. 791.

[6] Bentley's Phalaris, p. 301: "This *Cyclian* Chorus was the same with the *Dithyramb*, as some of these authors expressly say; and there were three Choruses belonging to Bacchus, the Κωμικὸς, the Τραγικὸς, and the Κύκλιος; the last of which had its prize, and its judges at the Dionysia, as the other two had. The famous Simonides won lvi. of these victories," &c.

[7] See Krüger, Gr. Gr. § 51, 17, obs. 10.

[8] Cf. vs. 494, *supra*.

[9] "*Sed est celerrima.*" *Brunck*. Cf. Plut. 726, 1003. Thesm. 639. So Soph. Ajax, 1266, ὡς ταχεῖά τις,

like the glancing speed[1] of horses. But do thou, O father, founder of Ætna, of the same name with the divine sacrifices, give to me whatever by the nod of thy head thou willest readily to give me."[2]

PISTH. This pest here will give us trouble, unless we shall give him something and get clear of him. [*To the priest.*] You there,[3] you at any rate have a buff jerkin and a coat; strip and give it to the wise poet! Take the jerkin! You appear to me to be altogether shivering with cold.

POET. (*putting on the jerkin*). This gift the dear Muse accepts not unwillingly; but learn in your mind a song of Pindar.

PISTH. The fellow will not take himself off from us.

POET. "For Straton wanders among the Scythian Nomades, who possesses not a woven garment; but inglorious went the jerkin without the coat."[4] Understand what I mean!

PISTH. I understand that you wish to get the little coat. [*To the priest.*] Strip! for I must assist the poet. Take this here and depart!

POET. I depart, and I will go now and compose[5] *some verses*

how very transient. Diphilus ap. Athen. ii. p. 35, C., ὡς ἡδύς τις εἶ. Æsch. Prom. 696, φόβου πλέα τις εἶ. Theoc. i. 1, ἁδύ τι. Cf. ibid. vii. 38. Æsch. Theb. 976. Weiske, Pleon. Gr. p. 79. Dindorf on Aves, 1328. Jelf, Gr. Gr. § 659, 4. Fischer on Plat. Crit. § ii. Dawes, M. C., p. 552. Dorville, Char. p. 220.

[1] "Like the many-twinkling feet
Of horses fleet." *Carey.*

[2] All this is in ridicule of certain mendicatory passages in Pindar's odes; more especially that to Hiero on the foundation of a new city. See Donaldson's Pindar, p. 356, 357. Cf. Plato, Phædrus, p. 236, D. "ἐμὶν τεῒν, *mihi tibi;* used in derision of the Dithyrambic poets, and Pindar especially, who used to heap together these Dorisms. Pindar, as the Scholiast remarks, frequently uses ἐμὶν, in *petitions.* Here the poet ridiculously subjoins τεῒν to ἐμὶν, as if the gift would benefit Pisthetairus as well." *Blaydes.*

[3] Pisthetairus, though entertaining a supreme contempt for poets and their trumpery, yet bethinks him that the character of a Mecænas is creditable to a great man. Accordingly he patronizes the Poet Laureate, but puts in requisition certain articles of apparel belonging to the *priest;* for, like a true reformer, his first act of confiscation is directed against the property of the church.

[4] From Pindar. See Donaldson's Pindar, p. 357.

[5] "Well, I'm going;
And as soon as I get to the town, I'll set to work,
And finish something, in this kind of way." *Frere.*

in this style upon your city: "O thou gold-enthroned, celebrate the trembling, the chilly. I have come to plains snow-beaten and having many passages. Huzza!"[1]

PISTH. Aye, by Jove, but now you've escaped these chills by getting this little coat. [*Exit poet.*] By Jove, I never expected[2] this misfortune, that this fellow would have heard of our city so quickly. [*To the priest.*] Go round again with the lustral water!

PRIEST. Let there be a solemn silence! [*Enter a prophet with a book of oracles.*]

PROPH. Do not sacrifice the goat.

PISTH. Who are you?

PROPH. Who? A prophet.

PISTH. Plague take you then!

PROPH. My good sir, hold not in contempt what is divine; for there is an oracle of Bacis[3] which expressly alludes to your Cloud-cuckoo-town.

PISTH. Why, how then did you not utter these oracles before I founded this city?

PROPH. The god hindered me.

PISTH. Well, there's nothing like hearing the verses.[4]

PROPH. (*reads*). "But when wolves and hoary crows dwell in the same place between[5] Corinth and Sicyon"——

"Und kehr' Ich in meine Stadt zurück, so dicht' Ich so." *Droysen.* "*Atque hinc digressus carmina hæc in urbem vostram componam.*" *Brunck.* Comp. vs. 917.

[1] "This is indeed fantastic nonsense. He does not once name the deity he calls upon, but throughout *natat in generalibus.* Even the city he denotes merely by *adjectives.*" *Droysen.*

[2] The idiom of *hope* in the sense of *expect* was familiar with the English not more than a century and half ago. See Shaksp. Rich. III. act iv. sc. 4, "*hoping* the consequence
Will prove as bitter, black, and tragical."
Herod. vi. 109, ἢν μέν νυν μὴ συμβάλωμεν, ἔλπομαί τινα στάσιν, κ. τ. λ. Virg. Æn. i. 542, "At *sperate* Deos memores fandi atque nefandi." "οὐδέποτε is rightly also joined with a *past* tense. See Wolf, Demosth. Leptin. p. 313. Porson ad Eurip. p. 406, ed. Lips." *Dindorf.*

[3] Vide Equit. 123, 1003; Pac. 1070, 1119; Cic. de Div. lib. i. 34.

[4] Demosth. Mid. p. 529, 11, οὐδὲν οἷον ἀκούειν αὐτοῦ τοῦ νόμου. Cf. Lys. 135. Æsch. Choeph. 334. Herm. Vig. n. 80.

[5] Vide *supra*, vs. 399. In this there are two allusions; to Orneæ, and to the oracle given to Æsop. Vide Schol. in loc. and Athen. lib. v. p. 219, A., τοὺς γὰρ τὰ τοιαῦτα πυνθανομένους εὐστόχως ἐπιῤῥαπίζει ὁ θεός· ὡς καὶ τὸν πυθόμενον, εἴτ' Αἴσωπός ἐστιν ὁ λογοποιὸς ἢ ἄλλος τις,

PISTH. What then, pray, have I to do with Corinthians?[1]

PROPH. Bacis by this hinted at the air.[2] [*Reads.*] "First sacrifice to Pandora[3] a white-fleeced ram; and whoever comes first as an interpreter of my verses, to him give a clean garment and new sandals"——

PISTH. Are the "sandals" also mentioned in it?

PROPH. Take the book. [*Reads.*] "Give also a goblet and fill his hand with entrails."

PISTH. Is "give entrails" also mentioned in it?

PROPH. Take the book. [*Reads.*] "And if, O divine youth, you do this as I command, you shall become an eagle in the clouds;[4] but if you do not give them, you shall not be either[5] turtle-dove, eagle, or wood-pecker."

PISTH. Is this also mentioned there?

PROPH. Take the book.

PISTH. Your oracle, then, is in no wise similar to this which I copied out for my own use[6] from Apollo's—"But when an impostor comes uninvited and troubles people who are sacrificing and desires to eat entrails, then it behoveth to beat him between the ribs"——

PROPH. I believe you're talking nonsense.

PISTH. (*pretending to feel for his papers*). Take the book. —"and spare not at all, neither eagle in the clouds, nor if[7] he be Lampon, nor if he be the great Diopithes."

PROPH. Is this also mentioned there?

PISTH. (*producing a horse-whip*). Take the book. Will you not get out, with a plague to you? [*Thrashes him.*]

PROPH. Ah me, unhappy man! [*Runs off.*]

PISTH. Will you not therefore run away elsewhere and utter oracles? [*Enter Meton, laden with mathematical instruments.*]

Πῶς ἂν πλουτήσαιμι, Διὸς καὶ Λητοῦς υἱέ;
χλευάζων ἀπεκρίνατο·
Εἰ τὸ μέσον κτήσαιο Κορίνθου καὶ Σικυῶνος.

[1] See Krüger, Gr. Gr. § 48, 3, obs. 8. [2] Cf. Equit. 1085.

[3] The *All-giver*, a significant hint to Pisthetairus. For the infinitives, see Krüger, Gr. Gr. § 55, 1, obs. 4, and note on Ran. 169.

[4] "*An eagle in the clouds* is a quotation from a celebrated oracle of Bacis respecting Athens: '*Athens shall be as high above the other cities, as the eagle in the clouds above other birds.*' Bacis was a collective name for old oracles, as Homer for Epic poetry." *Droysen.*

[5] See Krüger, Gr. Gr. § 67, 11, obs. 2, and note on Plut. 1114.

[6] Cf. Ran. 151. [7] Cf. Pax, 616. Lys. 1192.

MET. I have come to you——

PISTH. See![1] here again's another pest! What, in turn, *have you come* to do? What's the nature of your design? What's the purpose, what the buskin, of your journey?

MET. I wish to survey the air for you, and to divide it into plots.

PISTH. By the gods, who of men art thou?

MET. Who I am? Meton,[2] whom Greece knows, and Colonus.

PISTH. Tell me, what are these things here?

MET. Measuring rods for the air. For the air, to wit, is in form[3] wholly after the manner of an extinguisher, as far as may be; accordingly I, having applied this bent measuring rod from above, and having inserted a compass[4]—Do you understand?

PISTH. I understand it not.

MET. ——will measure it with a straight measuring rod, having applied[5] it, that your circle may become four-square; and in the middle of it there may be a market-place, and that there may be straight roads leading to it, to the very centre; and, like *those* of the sun, it being circular,[6] straight rays[7] may shine from it in every direction.

[1] Cf. vss. 268, 274, 279, 287, 1123, 1341, 1463. Ach. 129. Ran. 170. Thesm. 644. Lys. 353, 736, 1027, 1087. Pax, 192. Vesp. 820. Eur. Hippol. 178. Orest. 374. Iph. A., 1487. Soph. Ajax, 898. Ant. 155, 386, 626. Dawes, M. C., p. 125, 558. Mus. Crit. i. p. 185.

[2] For an account of the cycle of Meton, see Clinton's Fast. Hell. p. xviii. 2nd ed. Smith's Dict. Antiq. art. 'Calendar.' It as though he had said, "Well known throughout all England, and also at Cambridge."

[3] Nub. 95, *ἐνταῦθ' ἐνοικοῦσ' ἄνδρες, οἳ τὸν οὐρανὸν
λέγοντες ἀναπείθουσιν, ὡς ἔστιν πνιγεύς,
κἄστιν περὶ ἡμᾶς οὗτος.*

"First, you must understand that the atmosphere
Is form'd,—in a manner,—altogether,—partly,
In the fashion of a furnace, or a funnel." *Frere.*

[4] Comp. Nub. 178. The whole passage is purposely made nonsensical.

[5] This passage, and vs. 56, *supra*, and Thesm. 942, are singular deflections from the rule laid down, Nub. 689.

[6] See note on Pax, 769.

[7] "Long-levelled rule of streaming light." *Milton.* Cf. Eur. Suppl. 650.

PISTH. The fellow's a Thales.[1]—Meton!

MET. What's the matter?

PISTH. Do you know that I love you? Now obey me and sneak off out of the way!

MET. But what is there to fear?

PISTH. As in Lacedæmon[2] strangers are driven out, and very frequent blows are set agoing throughout the city.

MET. Are you distracted by factions?

PISTH. No, by Jove, certainly not.

MET. How then?

PISTH. It is unanimously determined upon to thrash all the impostors.

MET. Then I would retreat.[3]

PISTH. Aye, by Jove, *you had better*, since I don't know if you can[4] be too soon! for [*producing the horsewhip*] see! here they are pressing on close at hand![5] [*Thrashes him.*]

MET. Ah me, ill-fated man!

PISTH. Said I not so long since? Will you not begone elsewhere and measure yourself back? [*Exit Meton, and enter a Commissioner with two ballot-boxes under his arm.*]

COM. Where are the Proxeni?

[1] Vide Nub. 180, *τί δῆτ' ἐκεῖνον τὸν Θαλῆν θαυμάζομεν*; See Krüger, Gr. Gr. § 45, 2, obs. 4.

[2] Vide Thucyd. lib. i. c. 144. "*ξενηλατεῖται*, as a verb impersonal, would be preferable." *Seager.*

"Wie in Sparta werden hier
Die Fremden vertrieben; etliche sind bereits entfernt;
Im Prugelzustand ist die Stadt!" *Droysen.*

For *ἀλλὰ* in vs. 1016, see note on Lys. 193.

[3] Elmsley reads *τ' ἄρ' ἂν*, and *οἶδα γ' εἰ*. Vide Med. vs. 911.

[4] For *εἰ ἂν* with an optative, see Harper's Powers of the Greek Tenses, p. 89. Krüger, Gr. Gr. § 54, 11, obs. 2. Hermann, Eur. Alc. 48. Stallbaum, Plat. Meno, p. 98, B. Cf. Nub. 1184.

[5] "MET. Perhaps .... I had best withdraw.
PEISTH. Why yes, *perhaps* ....
But yet I would not answer for it, neither;
Perhaps you may be too late; the blows I mentioned
Are coming—close upon you—there they come!
MET. Oh bless me!
PEISTH. Did I not tell you, and give you warning?
Get out, you coxcomb! find out by your geometry
The road you came, and measure it back: you'd best." *Frere.*

With *αὗται* understand *πληγαί*. Cf. Nub. 971, and Krüger, Gr. Gr. § 43, 3, obs. 3.

PISTH. Who is this Sardanapalus?

COM. I have come hither as a commissioner to your Cloud-cuckoo-town, having been elected by the bean.

PISTH. A commissioner? Who sent you hither?

COM. A sorry diploma[1] of Teleas.

PISTH. Are you willing, then, to take your salary and have no trouble, but depart?

COM. Aye, by the gods: at any rate I wanted to have stayed at home and sat in the assembly; for certain matters have been concerted by me for Pharnaces.[2]

PISTH. Take it and depart; see! here's your salary! [*Produces the horsewhip.*]

COM. What's this?

PISTH. An assembly about Pharnaces. [*Thrashes him.*]

COM. I call you[3] to witness that I am struck, who am a commissioner.

PISTH. Will you not be off?[4] Will you not carry off your ballot-boxes? [*Exit Commissioner.*] Is it not shameful? They are already sending their commissioners to our city, before even sacrifice has been made to the gods. [*Enter a hawker of decrees, reading select passages from his decrees.*]

HAWK. "But in case a Cloud-cuckoo-townian injure an Athenian"——

PISTH. What pest,[5] again, is this document?

[1] "βιβλίον appears to be a diploma, by which he was declared to be an ἐπίσκοπος." *Dindorf.* He wishes to intimate that he considers it a sort of banishment. Cf. vs. 168.

[2] The Athenians wished to draw over the Persian satrap from the Lacedæmonian to their own interest. Vide Thucyd. lib. viii. 6. The diplomacy of this period bears a strong resemblance to that employed in the years 1807 and 1808 by Napoleon with regard to British India. See Pottinger's Travels in Beloochistan and Sinde. Introduction, p. 3, ed. 1816.

[3] "It is not very clear who it is the Commissioner calls to witness, whether the birds or the public. Perhaps it may be the people of his suite." *Droysen.*

[4] In the Knights, vs. 60, this verb is used in an active sense; ἀποσοβεῖ τοὺς ῥήτορας. Cf. Krüger's Gr. Gr. § 53, 7, obs. 4, and vss. 225, 1032, 1044, 1207, 1258. Lys. 878, 1222, 1240. Pax, 166. Ach. 165, 864.

[5] All the versions I have seen mistranslate this simple sentence, as most of them do vs. 1021. Brunck's version has it, "*Quid istuc iterum est mali libelli?*" As if κακὸν τὸ βιβλίον could be the Greek for *a vile document!* κακὸν is a substantive, as in vs. 992, 996. Pax,

HAWK. I am a hawker of decrees, and have come hither to you to sell some new laws.

PISTH. What is it?[1]

HAWK. "Let the Cloud-cuckoo-townians use the same measures, and weights, and decrees, as the Olophyxians"[2]——

PISTH. (*shaking the whip*). But you shall quickly use those which the Ototyxians[3] *use*.

HAWK. Ho you! what ails you?

PISTH. Will you not carry off your laws? I'll show you bitter laws to-day.[4] [*Thrashes him off the stage.*]

COM. (*returning*). I summon Pisthetairus for the month[5] Munychion, for an assault.

PISTH. Hollo you! what really? Why, are you still here? [*Thrashes him off the stage.*]

HAWK. (*returning*). "But if any one expel the Archons, and do not receive them according to the column"[6]——

PISTH. Ah me, ill-fated man! What, are you still here? [*Thrashes him off the stage.*]

COM. (*returning*). I'll ruin you; and I'll lay the damages[7] at ten thousand drachmæ.

PISTH. And I'll smash your two ballot-boxes.

COM. Do you remember when at eve you dunged against the column?[8] [*Runs off.*]

181. Cf. vss. 93, 155, 280, 1207. Vesp. 1374. Nub. 1286. Ach. 155. Ran. 1209.

[1] See Hermann, Vig. n. 25.

[2] Vide Herod. vii. 22; Cramer's Greece, vol. i. p. 260; Thuc. iii. 34. For the infinitive, see note on Ran. 169.

[3] "ὠτοτύξιοι, i. e. οἱ 'Οτοτύξιοι, *the men of Wails*. A ludicrous name formed from ὀτοτύζω, *lament*. As if the decree ran, "All the Californians shall use the same weights as the *Greenlanders*;" and Peisthetairus replied, "But you shall speedily use the same with the *Groanlanders*." *Felton*.

[4] Vide *infra*, 1468.

[5] Cf. vs. 774. Krüger, Gr. Gr. § 50, 7, obs. 1—3; and for the preposition, cf. Pax, 366. Nub. 1180.

[6] i. e. according to the *contract* engraved upon the stele. "The στήλη was the column set up in some public place, on which were engraved laws, treaties, decrees, and other documents of public concern." *Felton*. Cf. Ach. 727. Herod. ii. 162, 186. Thuc. v. 47, 56.

[7] Dindorf's distinction is—"γράφειν δραχμὰς est mulctam dicere drachmarum, quum γράφεσθαι sit accusare."

[8] "So κατατιλῶν τῶν 'Εκαταίων, Ran. 364. He alludes to the outrage upon the *Hermæ*, which, according to Thucydides, (vi. 27,) took place in the night." *Blaydes*.

PISTH. Bah! Let some one seize him. [*To the priest.*] Hollo, you! Will you not stop?

PRIEST. Let us depart from hence as quickly as possible to sacrifice the goat to the gods within. [*Exeunt priest and Pisthetairus.*]

CHO. Henceforth[1] shall all mortals sacrifice to me, the all-seeing and ruler of all, with votive prayers. For I view the whole[2] earth and protect the thriving fruits, slaying the race of animals of all sorts, which,[3] *lurking* in the earth, and sitting upon trees, eat up[4] with all-devouring jaws every fruit which grows from the bud; and I slay *those* which destroy sweet-smelling gardens with most hateful ruin; and all reptiles and noxious animals, as many as exist, are utterly destroyed with slaughter by my wings.

On this day, in truth, especially it is proclaimed, "If any of you kill Diagoras the Melian, he is to receive a talent; and if any one kill one of the dead tyrants, he is to receive a talent." Therefore we also now wish to make this proclamation here: "If any of you kill Philocrates the Sparrower,[5] he shall receive a talent; but if any one bring him alive, four; because he strings the spinks together and sells them at the rate of seven for the obol; next, *because* he blows up the thrushes

[1] "Fortan." *Droysen.*

[2] The poets often omit the article here. See vs. 504. Plut. 773. Nub. 206.

[3] Here Dindorf's last ed. differs much from his Poetæ Scenici: he reads *αὐξανόμενον γέννυσι παμφάγοις—ἐκ φοναῖς ὄλλυται.*

[4] The construction is most singular and harsh: *θηρῶν, οἳ* (sc. *θῆρες*) *ἐν γαίᾳ* (*λοχεύοντες*), *δένδρεσί τ' ἐφεζόμενα* (the author had *θηρία* in his mind here, or *ἑρπετά*. Cf. Hom. Od. M. 74, and Krüger, Gr. Gr. § 58, 1, obs. 2,) *ἀποβόσκεται* (accommodated to the *nearest* noun, Krüger, § 63, 4. Cf. Soph. El. 622. Xen. Mem. i. 4, 13. Thuc. iii. 93,) *πάντα καρπὸν*, &c. See note on vs. 234, and cf. Vesp. 408. Plut. 292. Ran. 455.

"Hasch' flink all' das Geschmeiss weg,
Das unter feuchter Scholle
Keim und Keimchen in jeder Furche gierigen Zahns frisst und zerstört,
Das an den Bäumchen eingenistet Blatt und Blättchen, nag't und verzehrt." *Droysen.*

Felton's method would require *καὶ δένδρεσι*, &c. Comp. Brunck's version, ap. Didot.

[5] "Formed in imitation of Gentile names, from *στροῦθος*, *a sparrow.*" *Felton.* Cf. vs. 14, *supra.*

and ignominiously exposes them;[1] and inserts their feathers in the nostrils of the blackbirds;[2] and *because* in like manner he seizes the pigeons and keeps them shut up, and compels them to decoy, fastened in a net." This proclamation we wish to make: and if any of you is keeping birds shut up in his hall, we bid him let them go; but if you do not obey, you in your turn, seized by the birds, and fast bound amongst us, shall decoy.

Happy is the race of winged birds, who in winter wear no cloaks; neither on the other hand do the hot, far-shining beams of heat scorch us; but I dwell in the bosom of the leaves of the flowery meadows, when the divine grasshopper,[3] maddened with the noontide heat of the sun,[4] utters its shrill melody. And I winter in hollow caves, disporting with the mountain nymphs; and we feed upon the vernal, virgin, white-growing myrtle-berries, and the garden herbs of the Graces.[5]

We wish to say something to the judges[6] about the victory, how many good things we will bestow upon them all, if they adjudge us victors, so that they receive gifts far superior to those of Paris. For in the first place, what[7] every judge especially desires, Lauriotic owls[8] shall never fail you, but

[1] The Greek is *δείκνυσι καὶ λυμαίνεται*. See Porson, Advers. p. 150. Div. Luc. vi. 48, *ἔσκαψε καὶ ἐβάθυνε*, "*digged deep,*" as our version well translates it.

[2] "Weil er den Amseln durch die Nasen ihre eignen Federn spiesst." *Droysen.*

[3] Pac. 160. Hesiod. Ἔργ. καὶ Ἡμ., 580, *ἠχέτα τέττιξ*.

[4] Cf. Pindar, Pyth. vi. 4, *Πυθιόνικος ὕμνων θησαυρὸς*, i. e. *θησαυρὸς ὕμνων Πυθικῶν νικῶν*. Hermann, Vig. Append. p. 712. Cf. vs. 1198. It is a parody on Æsch. Theb. 377, ed. Blomf.

[5] Vide Catull. Carm. lxi. 21,

"Floridis velut enitens
Myrtus Asiæ ramulis,
Quos Hamadryades Deæ
Ludicrum sibi roscido
Nutriunt humore."

Voss compares Pind. Ol. ix. 39.

[6] I. e. of the rival pieces. See Porson, Advers. p. 225.

[7] For *οὗ*, see Krüger, Gr. Gr. § 58, 2, obs. 7. Viger, p. 289. It refers to the *notion* contained in the following verse. See note on Lys. 134.

[8] For Laurium, vide Herod. lib. vii. 144, *Ἀθηναίοισι γενομένων χρημάτων μεγάλων ἐν τῷ κοινῷ, τὰ ἐκ τῶν μετάλλων σφι προσῆλθε τῶν ἀπὸ*

shall dwell within and make their nests in your purses, and hatch small change. In the next place, in addition to this, you shall dwell, as it were, in temples; for we will roof your houses with pediments.[1] And if, when elected to a petty office, you then wish to filch any thing, we will give into your hands a swift little hawk. And if you dine any where we will send you crops. But if you do not adjudge us victors, forge for yourselves circular[2] coverings to wear, as the statues do; for whoever of you has not a covering, whenever you have on a white cloak, then in this case shall you especially give us satisfaction, being dunged upon by all the birds. [*Re-enter Pisthetairus.*]

Pisth. Our sacrifices, O birds, are favourable; but *I wonder* that no messenger has arrived from the walls, from whom we might[3] hear what is going on there. But see! here's some one running, breathing Alpheus![4] [*First messenger runs in.*]

First Mess. Where, where is he? where, where, where is he? where, where, where is he? where, where is Pisthetairus our Archon?

Pisth. Here am I!

First Mess. The wall is finished building.

Pisth. You say well.

First Mess. It is a most beautiful and most magnificent work; so that, by reason of the width, Proxenides the Bragsman[5] and Theogenes might drive two chariots on the top of it past each other in opposite[6] directions, with horses yoked to them, in size as large as the wooden one.[7]

Λαυρειου.—Cf. Thucyd. lib. ii. 55; vi. 91. Cramer's Greece, vol. ii. 375, and Böckh's Dissertation on the Silver Mines of Laurium, printed with the translation of his Public Economy of Athens. Attic coins are meant, stamped with the figure of an owl.

[1] There is a play upon the word: ἀετὸς, beside meaning *eagle*, was also an architectural term = ἀέτωμα, *a pediment*.

[2] Mr. Felton suggests that the *glory* round the head of Christian saints was borrowed from these pagan μηνίσκοι.—As probably as that the theology of Harvard College was borrowed from Diagoras the Melian.

[3] See Krüger, Gr. Gr. § 53, 7, obs. 8.

[4] "Panting like a racer." *Frere.* The Olympic races took place near the banks of the Alpheus. Cf. Æsch. Ag. 376, 1309. Cho. 34.

[5] "Formed from κόμπος, as if there were a *deme* bearing that name." *Felton.* See note on Vesp. 151.

[6] Vide Thucyd. lib. i. 93; Herod. i. 179.

[7] Called by Lucretius "Equus *Durateus*," lib. i. 477:

Pisth. O Hercules!

First Mess. And its length is—for I measured it—a hundred cubits.[1]

Pisth. O Neptune! what a length! Who built it of such prodigious dimensions?

First Mess. Birds, no one else; no Egyptian[2] bricklayer, no stone-mason, no carpenter[3] was present, but they with their own hands;[4] so that I wonder. From Libya there had come about thirty thousand cranes, who had swallowed down stones for the foundation. These the cornrails chiselled with their bills. And other ten thousand storks were making bricks; and the lapwings and the other river-fowl bore water from below into the air.

Pisth. But who[5] carried mortar for them?

First Mess. Herons in hods.

Pisth. And how[6] did they throw the mortar in?

First Mess. This, good sir, was contrived even most cleverly. The geese dipping into it with their feet, as if with shovels, threw it into the hods.[7]

Pisth. What, then, could[8] not feet do?

> "Nec clam *durateus* Trojanis Pergama partu
> Inflammâsset *equus* nocturno Grajugenarum."

"Either the Trojan horse, which Duris built, is meant; or a gift of Charidemus of Coile, which stood upon the Acropolis. Pausan. i. 23." *Droysen.* "The allusion was the more amusing to the audience, from the circumstance that a brazen statue of the Trojan horse stood on the Acropolis, perhaps in full sight of the theatre." *Felton.*

[1] See Gaisford, Hephæst. p. 42. [2] Vide Ran. 1406.

[3] Vide 1 Kings vi. 7, *καὶ σφῦρα καὶ πέλεκυς καὶ πᾶν σκεῦος σιδηροῦν οὐκ ἠκούσθη ἐν τῷ οἴκῳ ἐν τῷ οἰκοδομεῖσθαι αὐτόν*: LXX. Vers. Hence Heber, in his Palestine,

> "No workman steel, no ponderous axes rung;
> Like some tall palm the noiseless fabric sprung."
> Oxford Prize Poems, p. 72, ed. 1819.

[4] In the Greek *αὐτόχειρες*. Act. Apost. xxvii. 19, *καὶ τῇ τρίτῃ αὐτόχειρες τὴν σκευὴν τοῦ πλοίου ἐρρίψαμεν*. Cf. Lys. vs. 269.

[5] This is in ridicule of the tedious minuteness of the questions put to the messengers in Greek tragedy.

[6] For this position of the interrogative, cf. vs. 1529. Nub. 379, 1082. Equit. 1078.

[7] Herod. lib. ii. 136, *κοντῷ γὰρ ὑποτύπτοντες ἐς λίμνην, ὅτι προσχοῖτο τοῦ πηλοῦ τῷ κοντῷ, τοῦτο συλλέγοντες εἴρυσαν*. See Valck. ad Herod. iii. 130. For the construction, cf. Nub. 947.

[8] See Krüger, Gr. Gr. § 69, 7, obs. 3.

FIRST MESS. And, by Jove, the ducks, with their aprons on, carried bricks; and aloft flew the swallows with the trowel behind them, like little boys,[1] and the mortar[2] in their mouths.

PISTH. Why, then, should any one any longer engage hirelings? Come, let me see; what then? Who completed the wood-work of the wall?

FIRST MESS. Pelicans were very clever carpenters,[3] who with their bills hewed out the gates; and the noise of them hewing was as in a dock-yard. And now all those parts have been furnished with gates, and have been bolted,[4] and are guarded round about; are visited; are perambulated with the bell; in every direction guards are stationed, and beacons on the towers. But I will run out[5] and wash myself; and do you now manage the rest yourself. [*Exit first messenger.*]

CHO. (*to Pisthetairus*). Ho you! what are you doing? Do you wonder that the wall has been built so soon?

PISTH. Aye, by the gods, do I, for it is worthy *of wonder*. In truth, they appear to me like to falsehoods. But see! here's a watchman running hither towards[6] us as a messenger from those there, looking daggers! [*Enter second messenger.*]

SECOND MESS. Oh, oh! oh, oh! oh, oh!

PISTH. What is the matter?

SECOND MESS. We have suffered most dreadful things! for just now one of the gods from Jove flew into our air through

[1] "Like bricklayers' prentices." *Frere.* "Lehrjungen ähnlich." *Droysen.*

[2] "Something is wanting to make the grammatical construction of the sentence complete. As it now stands, there is an *asyndeton.*" *Felton.*

[3] Droysen joins *ὄρνιθες τέκτονες, bird-carpenters;* but *ὄρνιθες πελεκᾶντες* go together, as *ἀετὸν ὄρνιν*, vs. 515; *ὄρνιθι φαληρίδι*, vs. 565; *ὀρχίλος ὄρνις*, vs. 568; *φρυγίλος ὄρνις*, vs. 765; *πορφυρίωνας ὄρνις*, vs. 1249; after the analogy of *ἀνὴρ ὁπλίτης, γραῦς γυνὴ, ἄνθρωπος ἀλάζων.* See Krüger, § 57, 1, obs. 1.

[4] Vide Eccles. vs. 362. "Βάλανοι sunt pessuli ferrei, qui *μοχλοῖς* ingeruntur: Βαλανοῦσθαι igitur est, pessulis objicibus claudi, firmiter claudi: *ἐφοδεύειν* significat, excubias obire. Hinc *ἐφοδεύεσθαι*, h. l. circumiri." *Dindorf.*

[5] "But I'll step out, just for a moment,
To wash my hands.—You'll settle all the rest." *Frere.*

[6] "Doch sieh', da kommt ein Wächter von oben her zu uns
Als Bote gelaufen, wilden Waffentänzerblicks!" *Droysen.*
Cf. note on Vesp. 455.

the gates, having escaped the notice of the jackdaws, our guards who watch by day.

PISTH. Oh he that has perpetrated a dreadful and wicked deed![1] Who of the gods is it?

SECOND MESS. We do not know; but that he had wings, this we do know.

PISTH. Ought you not then, pray, to have immediately sent patrol[2] after him?

SECOND MESS. Nay, we have sent thirty thousand light-horse hawks, and every one marches out that has crooked talons, kestrel, falcon, vulture, night-hawk,[3] eagle; and the air is agitated with rushing and whirring wings,[4] while the god is being sought; and he is not far off, but is some where here by this time. [*Exit second messenger.*]

PISTH. Therefore we must take slings and bows. Advance[5] hither, every camp-servant! shoot! smite! Let some one give me a sling!

CHO.[6] War is begun, war unspeakable, between me and the gods. But guard, each of you, the over-clouded air, which Erebus begot, lest any of the gods pass this way without your knowledge.[7] Look round about, each of you, with circumspection; for now the sound of the flapping wings[8] of the deity high in air is heard close at hand.

[1] A parody on Eur. Med. 1091.

[2] For the Περίπολοι, see Hermann's Polit. Antiq. § 123.

[3] Il. xiv. 290, ὄρνιθι λιγυρῇ ἐναλίγκιος, ἥν τ' ἐν ὄρεσσιν
χαλκίδα κικλήσκουσι θεοί, ἄνδρες δὲ κύμινδιν.

[4] Seemingly like Virgil's "*pateris et auro.*" The whole is a parody on Æsch. Theb. 155.

[5] See note on Plut. 1196.

[6] "The verses which follow belong to a species of songs, which are alluded to in Aristophanes more than once.—They may properly be called 'Watch-songs,' being sung by the watchmen and soldiers on guard, to keep themselves and their companions awake and alert." *Frere.*

[7] "Ha Kampf, Kampf beginnt,
Ein unerhörter Kampf
Zwischen den Götter und mir!
Bewacht allzumal
Droben die umwolkete Luft,
Erebos erzeugete Luft,
Dass unbemerkt hie nicht
Ein Gott durch sich bricht." *Droysen.*

[8] For δίνης πτερωτῆς φθόγγος, i. e. πτερῶν δινουμένων φθόγγος. See note on vs. 1096.

Pisth. Ho you! whither, whither, whither are you flying? Remain still! Be quiet! Stand there! Stop your flight! [*Enter Iris.*] Who are you? From what country? You ought[1] to say from whence in the world you are.

Iris. I am from the Olympic gods.

Pisth. But what is your name, ship[2] or cap?

Iris. Swift[3] Iris.

Pisth. Paralus[4] or Salaminia?

Iris. But what is this?

Pisth. Will not some falcon[5] fly up and seize upon her?

Iris. Seize upon me? What in the world is this pest?

Pisth. You shall smart for it richly.

Iris. This affair is absurd.[6]

Pisth. Through what gates did you enter[7] into our walls, O most abominable?

Iris. I know not, by Jove, through what gates.

Pisth. Did you hear her,[8] how she feigns ignorance? Did you apply to the jackdaw-commanders? Will you not speak? Have you a passport from the storks?

Iris. What's the mischief?

Pisth. Did you not receive one?

[1] See note on Thesm. 74.

[2] Milton's Samson Agonistes, vs. 710, "But who is this? what thing of sea or land?" &c.—with Warburton's notes on Merry Wives of Windsor, act iii. sc. 8; and Wordsworth's Triad,

"She comes!—behold
That figure, *like a ship*, with silver sail!"

Cf. vs. 101, *supra*, and Vesp. 1509.

[3] Il. ii. 786, Τρωσὶν δ' ἄγγελος ἦλθε ποδήνεμος ὠκέα Ἶρις. Cf. Od. xviii. 7.

[4] The names of the two Athenian sacred triremes, which were employed as state vessels for the conveyance of ambassadors, the recall of commanders, and a variety of other state business. Their crews consisted of none but free citizens, and were paid high wages. See Böckh's Publ. Ec. Ath. i. 321. Platner, Attische Process, i. p. 116.

[5] Cf. vs. 1181. The Greek expresses much more than the name of a bird *with crooked talons* (1180). Cf. Krüger, Gr. Gr. § 53, 7, obs. 4.

[6] "Das ist ja lauter dummes Zeug!" *Droysen.*

[7] "Peisth. Which of the gates
Did ye enter at, ye jade? How came ye here?
Iris. Gates!—I know nothing about your gates, not I." *Frere.*

[8] "Anticipation." See notes on Nub. 1148. Eccles. 1126.

Iris. Are you in your right senses?[1]

Pisth. And did no bird-commander being present affix his seal to you?

Iris. No one, by Jove, affixed it to me, you wretch!

Pisth. And then, pray, under these circumstances do you fly through our foreign city and the atmosphere in silence?

Iris. Why, by what other *way* should the gods fly?

Pisth. I know not, by Jove; certainly not by this. And even now justice is not done you.[2] Do you know this, that you would have been seized and put to death the most justly of all Irises, if you met with your deserts?

Iris. But I am immortal.

Pisth. Yet, notwithstanding, you would have died. For, in truth, we shall be[3] most strangely circumstanced, methinks, if we rule the rest, while you gods shall[4] lead a life of intemperance, and shall not yet discern that you in turn must obey your superiors. But tell me, whither are you plying your wings?

Iris. I? I am flying to men from my father, to bid them sacrifice to the Olympic gods, and to offer sheep upon the sacrificial altars,[5] and to fill the streets with the steam of burnt sacrifices.[6]

Pisth. What do you say? To what[7] gods?

Iris. To what?[8] to us, the gods in heaven.

Pisth. Why, are you gods?

[1] See Hermann on Elmsley's Med. vs. 1098, and note on Pax, 95.

[2] i. e. You ought to have been punished already.

[3] "We should be strangely circumstanced indeed,
With the possession of a sovereign power,
And you, the gods, in no subordination." *Frere.*

[4] For the change of mood, see note on Plut. 330.

[5] See Liddell's Lex. in voc. ἐσχάρα.

[6] "This and the following verse have in the Greek a thorough liturgical sound about them, and remind one of certain Greek oracles, wherein offerings of the kind are commanded." *Droysen.* Cf. Equit. 1320. Lys. 189. Æsch. Theb. 43. Soph. Col. 1491. Monk, Alc. 1174.

[7] See note on Lys. 1178.

[8] In repeated questions we have the relative forms ὅπως; ὅστις; ὁποῖος; &c. See Krüger, Gr. Gr. § 51, 17, obs. 3. Strict grammar therefore would require us to read ὁποίοις in this passage. But Dindorf has allowed several other instances of this inaccuracy to keep their places in his text. See vs. 608, *supra*. Nub. 664. Eccles. 761. Pax, 847.

IRIS. Why, who else is god?

PISTH. Birds are gods to men now, to whom they must sacrifice,[1] but, by Jove, not to Jove!

IRIS. O fool![2] fool! Do not rouse the dreadful wrath of the gods, so that justice may not with the mattock[3] of Jove overthrow your whole race with utter destruction,[4] and a smoky flame reduce to ashes your body and the circuit of your house with Lycymnian[5] bolts.

PISTH. Hear, you there! Cease from your bombast! Be quiet![6] Come, let me see! Do you fancy you are scaring some Lydian or Phrygian[7] by saying this? Do you know, that if Jove[8] shall annoy me further, I will reduce to ashes his palace and the mansion of Amphion[9] with fire-bearing eagles, and will send Porphyrions[10] to heaven against him, clad in leopard-skins, more than[11] six hundred in number? And verily once upon a time a single Porphyrion[12] gave him trouble! And if you shall annoy me in any way, I will turn up the legs of the messenger first and ravish Iris herself, so that you wonder how I, old man as I am, have such vigour, like three ships' beaks.

[1] See Krüger, Gr. Gr. § 56, 18, obs. 3. This construction has arisen in consequence of the verbal being equivalent in *sense* to δεῖ with an infinitive: θυτέον αὐτούς = δεῖ αὐτοὺς θυεῖν. Hence the dative of the agent is turned into the accusative. "Æschylus, I believe, says,
'Glücklich sein—
Das gilt als Gott den Menschen, und gilt mehr als Gott.'" *Droysen.*

[2] Iris's reply is a melange of bombastic passages from the tragic poets.

[3] A parody on Æsch. Agam. 526,
Τροίαν κατασκάψαντα τοῦ δικηφόρου
Διὸς μακέλλῃ.

[4] "Accusativus Prolepticus." See Krüger, Gr. Gr. § 57, 4, obs. 2, and note on Equit. 345.

[5] "ἐν Λικυμνίοις δὲ, δράματι Εὐριπίδου, εἰσήχθη τις κεραυνοβολούμενος." *Scholiast.*

[6] Cf. Eur. Alcest. 686.

[7] A parody on Eur. Alc. 675.

[8] For similar instances of hyperbaton, cf. vs. 419. Pax, 371. Nub. 1207, 1431. Plut. 369.

[9] From the *Niobe* of Æschylus, according to the Scholiast.

[10] See note on vs. 1155.

[11] On the supposed ellipse of ἤ, see Herm. Vig. Append. p. 707. Comp. Plato, Apol. p. 17, D.

[12] Beck observes that Martial has the same play on the word. Vide Ep. xiii. 78, "Nomen habet *magni* volucris *tam parva* gigantis?" &c. Cf. vs. 553.

IRIS. Split you,[1] you wretch, together with your words!

PISTH. Will you not be off? Will you not quickly? Shoo! shoo!

IRIS. Upon my word,[2] my father shall make you cease from your insolence!

PISTH. Ah me, miserable! Will you not therefore fly elsewhere and reduce to ashes some of the younger ones? [*Exit Iris.*]

CHO. We have shut out the gods of the race of Jove,[3] so as no longer to pass through[4] my city, or any mortal throughout the earth any longer to send the smoke of sacrifices to the gods by this way.

PISTH. I fear for the herald who went to men, that he will never return again.[5] [*Enter Herald.*]

HER. O Pisthetairus! O thou blessed! O thou wisest! O thou most illustrious! O thou wisest! O thou most subtle! O thou thrice happy! O give your orders![6]

[1] "Curse ye, you wretch, and all your filthy words." *Frere.* Comp. note on vs. 2, *supra.*

[2] Comp. Eurip. Alc. 64. "Poor Iris, in her rage, unwittingly makes use of the same sort of phrase with which a young girl at Athens would repel, or affect to repel, improper liberties. Peisthetairus, taking advantage of this, pretends to consider her indignation as a mere coquettish artifice intended to inveigle and allure him." *Frere.*

[3] Cf. Æsch. Theb. 301. Suppl. 631.

[4] On the interchange of numbers in the same sentence, see Krüger, Gr. Gr. § 61, 2, obs. 1. τινὰ βροτὸν, is a deflection from the rule given on vs. 520. Cf. Eur. Hec. 164. Andr. 1182. Fragm. incert. 188. Soph. Ajax, 998. Æsch. Agam. 674, and vs. 826, *supra.* Brunck's version gives it, "*Interdiximus ne amplius,*" &c. In which case μὴ will be pleonastic, as it is called, after the verb of *forbidding.* See Krüger, Gr. Gr. § 67, 12, obs. 3. Herm. Vig. n. 271.

[5] "What has been said of an accusative absolute, which has no connexion with the proposition, and which is to be explained by *quod attinet ad,* (Brunck, Soph. Rex, 717; Porson, Or. 1645,) rests on inaccurate explanations of the passages quoted. Od. A. 275, μητέρα δ', εἴ οἱ θυμὸς ἐφορμᾶται, ἂψ ἴτω, is founded on an *anacoluthon,* the poet having had in his mind ἀπόπεμψον, ἀπιέναι κέλευε." *Matthiä.* Cf. Jelf, § 581, 1, § 711, 3. Here δεινόν ἐστι = δέδια, (as in vs. 652, ἐστὶν λεγόμενον = λέγουσι,) and the whole sentence should have ran, δέδια, εἰ μηδέποτε νοστήσει ὁ κῆρυξ ὁ οἰχόμενος, &c., but the nominative is removed to the first clause by *anticipation.* Cf. notes on Nub. 1148, Eccles. 1126, and Krüger, Gr. Gr. § 61, 6, obs. 3. "*Metuo sane præconem,—ne nunquam revortatur.*" *Brunck.* For εἰ, see Krüger, § 65, 1, obs. 9.

[6] "*O—silentium impera.*" *Brunck.* "O, bid all here give hear-

PISTH. What do you say?

HER. All the people crown and honour you with this golden crown for your wisdom.

PISTH. I accept it. But why do the people thus honour me?

HER O you who have founded a most illustrious city in the air! you do not know how great honour you receive amongst men, and how many lovers of this country you have. For before that you founded this city, all men at that time had a Spartan mania, wore long hair, fasted, were dirty, lived like Socrates, carried scytales;[1] but now, on the other hand, having turned about, they are bird-mad, and through pleasure, do every thing that birds do, imitating them exactly. In the first place, all of them in the morning used immediately to fly off together from their beds to pasture,[2] like us; and then they used to light upon the leaves[3] together; and then they used there to feed upon their decrees. And so manifestly were they bird-mad, that even the names of birds were imposed[4] upon many. A[5] lame huckster was called "Partridge;" and Menippus'[6] name was "Swallow;" and Opuntius',[7] "Raven without an eye;" Philocles',[8] "Lark;" Theogenes',

ing!" *Carey.* "Oh! do for shame, do bid me have done!" *Frere.* "Oh, let me recover my breath." *Droysen.*

[1] Ausonius gives the best description I recollect, Epist. xiii. 23—27, p. 160, ed. 1623, 24mo, Amst.

> "Vel Lacedæmoniam scytalen imitare, libelli
> Segmina Pergamei tereti circumdata ligno
> Perpetuo inscribens versu; qui deinde solutus
> Non respondentes spatio dedit ordine formas:
> Donec consimilis ligni replicetur in orbem."

For the construction, see note on vs. 365, *supra.*

[2] There is a play upon the similarity of *νομὸς, pasture,* to *νόμος, law.*

[3] Besides meaning *leaves, βιβλία* also means *books,* i. e. *law*-books. For this *categorical* use of *ἂν,* see note on Plut. 982.

[4] Cf. Tryphiodor. vs. 286.

[5] Here *εἷς* = our indefinite article *a.* See note on Equit. 1128. His name occurs again in Arist. Anagyr. Frag. xiv. ed. Dindorf.

[6] "He was a horsedealer: why called *swallow,* I know not." *Droysen.*

[7] "Mentioned above, vs. 152. He had probably stolen (like a raven) some of the public money. Eupolis, in his *Taxiarchs,* calls him a 'one-eyed deceiver.'" *Droysen.*

[8] Comp. vs. 281, *supra,* and Thesm. 168.

"Fox-goose;" Lycurgus',[1] "Ibis;" Chærephon's,[2] "Bat;" Syracosius',[3] "Jay;" and Midias was there called "Quail," for he was like[4] to a quail rapped upon the head by a quail-striker. And through their love of birds, they were all in the habit of singing songs, where some swallow was introduced, or duck, or some goose, or pigeon, or wings, or some small portion of a pinion was in it. Such is the state of things there. But I tell you one thing: more than ten thousand will come hither from thence in want of pinions and crooked-clawed ways; so that you have need of pinions from some quarter or other for the settlers.

PISTH. Then,[5] by Jove, it is no longer our business to stand; but go you as quickly as possible, and fill the baskets and all the hampers with wings; and let Manes[6] bring the wings out of doors to me, and I will receive those that approach.[7] [*Exit Herald.*]

CHO. Any man may soon call our city a populous one.

PISTH. Let[8] good fortune only attend it!

CHO. Love for my city prevails.

PISTH. (*to Manes*). I bid you bring them quicker.

CHO. For what advantage is there not in this *city*, for a man to settle in it? Wisdom, Love, ambrosial Graces, and the cheerful face of gentle-minded Tranquillity.[9]

PISTH. (*to Manes*). How lazily you wait upon me! Will you not hasten quicker?

[1] "The son of Lycophron, the father of the celebrated orator." *Droysen.*

[2] The well-known "swart-faced" friend of Socrates. Cf. vs. 1564, *infra*, and note on Equit. 1069.

[3] "A cretic in the second place; read Συρακοσίῳ." *Porson.* For the law which restricted the comedians satirizing any one by name, see Clinton's Fast. Hell.—This Syracosius is said to have been the author of it; but as the question is very difficult to decide, I would refer the reader to the author just mentioned, and to the commentators on Hor. Epist. II. i. 152.

[4] See Krüger's Gr. Gr. pars prior, p. 161; and for the game ὀρτυγοκοπία, see Liddell's Lex. in voc. στυφοκόπος.

[5] To the examples cited on vs. 161, add the above and vss. 1530, 1688. Thesm. i. 8. Pax, 372. Vesp. 460, 830, 893. Nub. 465, 1301. Ach. 238.

[6] See note on vs. 523.

[7] See Krüger, Gr. Gr. § 47, 9.

[8] For this translation, see Krüger, Gr. Gr. § 54, 3, obs. 1. Cf. Vesp. 1431.

[9] Cf. Pind. Pyth. VIII. v. 5.

CHO. Let some one bring quickly a basket of wings. And do you, again, stir him up, beating him in this way! for he is exceedingly sluggish, like an ass.

PISTH. Aye, for Manes is lazy.[1]

CHO. Do you first arrange these wings in order; the musical ones together, and the prophetic ones, and the marine[2] ones; and then take care that you discreetly furnish them with wings, with an eye to each man's character.

PISTH. (*to Manes*). By the kestrels, I certainly will not any longer keep myself from you, perceiving you to be so lazy and sluggish. [*Enter Parricide.*]

PAR. "Would I might become a high-soaring eagle, so that I might[3] fly over the billow of the barren azure sea."

PISTH. The messenger seems to be no lying messenger, for see! here comes one singing of eagles!

PAR. Heigho! There is nothing sweeter than to fly. Of a truth I am fond of the laws among the birds; for I am bird-mad, and fly, and wish to dwell with you, and long for your laws.

PISTH. What laws? for the birds' laws are many.

PAR. All; but especially because it is considered becoming among the birds to strangle and peck one's father.

PISTH. And, by Jove,[4] we consider it very manly, too, if any beats its father, being a chick.

[1] "Ja Manes ist ein Faulpelz." *Droysen.*

[2] "The first sort for *swans*, and *nightingales*, &c.; the second for *ravens*, *eagles*, and other birds of omen; the third for *cormorants*, *gulls*, *ospreys*, &c." *Blaydes.*

[3] "Taken from the *Œnomaus* of Sophocles. The Parricide comes through the air upon the *machine;* for the whole play is now carried on in the air." *Droysen.* The grammatical construction of the sentence is attended with considerable difficulties, inasmuch as ὡς ἂν = *in order that* do not take an optative in Attic Greek. See Harper's Powers of the Greek Tenses, p. 125, 141. Elmsley on Soph. Ajax, 1217. ap. Mus. Crit. i. p. 484. Matthiä, Gr. Gr. § 520, obs. 2. Quart. Rev. No. 50, p. 519. ποταθείην may be considered as an *attracted optative*, i. e. a *continuation* of the preceding optativus optans; as in Theognis, 885, εἰρήνη ἔχοι πόλιν, ὄφρα μετ' ἄλλων κωμάζοιμι. Ibid. vs. 1119, ἥβης μέτρον ἔχοιμι, ὄφρα βίον ζώοιμι κακῶν ἐκτοσθεν ἁπάντων. Callim. Fr. 219, τεθναίην, ὅτε κεῖνον ἀποπνεύσαντα πυθοίμην. Moreover the accumulation of prepositions could hardly have proceeded from Sophocles.

[4] "Why truly, yes! we esteem it a point of valour
In a chicken, if he clapperclaws the old cock." *Frere.*

PAR. Indeed I migrated hither on this account, and desire to strangle my father and possess all.

PISTH. But we birds have an ancient law in the tablets of the storks,[1] "When the father stork shall have reared and made[2] all the young storks able to fly, the young birds must in turn support their father."

PAR. Then, by Jove, I should[3] come finely off by coming here, if I must support my father too.

PISTH. Not at all; for since, my good sir, you came well-disposed, I will furnish you with wings as an orphan bird.[4] I will not give you bad advice, young man, but such as I myself learnt, when I was a child: "Strike[5] not your father," but take[6] this wing here, and this spur in the other hand, and imagine that this is a cock's crest which you have,[7] and keep guard, serve in the army, support yourself by your pay, let your father live:—but since you are pugnacious, fly away to the towns on the borders[8] of Thrace, and fight there.

PAR. By Bacchus, you appear to me to say well, and I will obey you.

PISTH. Then, by Jove, you will have sense. [*Exit Parricide, and enter Cinesias singing some of his own compositions.*]

CIN. "I fly up, indeed, to Olympus on light pinions, and flutter from one strain of melody to another"—

PISTH. This article needs a ship-load of wings.

CIN. —"pursuing a new one with fearless mind and body."

In constructions of this kind ὅς ἂν = ἐάν τις. See Kruger, Gr. Gr. § 51, 13, obs. 11, and note on Thesm. 706.

[1] Vide Soph. Electr. 1058.

[2] "Futurum Exactum." This use is confined to the *aorists* of the subjunctive.

[3] See note on vs. 788, *supra.*

[4] "The sons of citizens slain were publicly presented with a suit of armour." *Frere.*

[5] "The want of harmony in the original verse appears to indicate the insertion of a formula—but again, if we resolve this formula into its two component parts, the question and answer, with a consequent pause between them, the harmony of the verse is very sensibly improved. The formula was part of a series of moral prohibitions taught to children by question and answer." *Frere.*

[6] See Quart. Rev. No. xiv. p. 449.

[7] See Kruger, Gr. Gr. § 57, 3, obs. 7.

[8] See Hermann, Vig. n. 394.

PISTH. We welcome Cinesias, light as linden-wood.[1] Why do you move round your crooked leg hither in a circle?[2]

CIN. "I wish to become a bird, the clear-voiced nightingale."

PISTH. Cease singing, and[3] tell me what you mean.

CIN. I wish to be furnished by you with wings, and fly up high in air and get from the clouds some new, air-tossed, and snow-beaten preludes.

PISTH. Why, could one get preludes from the clouds?

CIN. Aye indeed, our profession depends upon them;[4] for our splendid dithyrambs[5] are misty, and duskyish, and dark-gleaming, and high-flown. But you shall soon know by hearing them.

PISTH. Not I, certainly!

CIN. Aye, by Hercules, you shall; for I will wander through the whole air for you. "Ye forms[6] of winged, ether-skimming, long-necked birds"—

PISTH. Avast there!

CIN. —"having leapt the sea-course,[7] may I go with the blasts of the wind"—

PISTH. By Jove, upon my word I will put a stop to your blasts.

[1] "Sei uns willkommen Lindenduft Kinesias!" *Droysen.* Cf. also Liddell's Lex. in voc. φιλύρινος. "According to Athenæus, he was so tall and thin, that he was obliged to wear stays made of linden-wood. To this the epithet φιλύρινος refers." *Felton.* See Athenæus xiii. p. 551, D., and Bergk, Poet. Lyr. Græc. p. 850.

[2] "Cinesias is said to have been lame. κύκλον also refers to his *Cyclic compositions.*" *Felton.* The whole line is a burlesque upon the language of tragedy. See Soph. Aj. 19. Eur. Or. 624.

[3] For similar usages, see Eccles. 1151. Pax, 454. Vesp. 1208. Nub. 227. Equit. 12.

[4] "Entirely! Our dithyrambic business absolutely
Depends upon them; our most approved commodities,
The dusky, misty, murky articles,
With the suitable wings and feathers, are imported
Exclusively from thence. I'll give you a sample,
A thing of my own composing. You shall judge." *Frere.*

[5] Comp. Mus. Crit. vol. ii. p. 71. Plut. 490. Vesp. 1262, and vs. 616, *supra.*

[6] I have here followed Frere and Droysen, and considered vs. 1392 as conversational, and the *specimen* to begin with εἴδωλα. There should be a full stop at ἀέρα, and no stop at ταναοδείρων.

[7] "Berührend kaum des Meersaums Schaumes Raum,
Möcht' Ich wallen mit Windes Wehen!" *Droysen.*

CIN. —"at one time ascending towards the southern path, at another time, again, bringing my body near to Boreas, cutting the harbourless furrow of ether." [*Turning to Pisthetairus, who comes behind him and flaps him over the face with his wings.*] You have contrived a pretty and a clever joke, old man.

PISTH. Why, don't you delight in being agitated by wings?

CIN. In this way have you treated the teacher of the Cyclic chorus, who am always much fought for by the tribes?[1]

PISTH. Are you[2] willing, then, also to stay with us and teach for Leotrophides a chorus of flying birds, a Cecropid tribe?

CIN. It is evident you are laughing at me.[3] Yet certainly will I not cease, be well assured of this, before I be furnished with wings and run through the air. [*Exit Cinesias, and enter Informer singing.*]

INFORMER. "O long-winged, dappled swallow,[4] these are birds, possessed of nothing, motley-feathered!"

PISTH. This plague is no slight one which[5] is roused. See here again's some one coming hither warbling![6]

[1] Vide Mus. Crit. Cant. vol. ii. p. 81: "Equipping the Choruses was one of the λειτούργιαι or state burdens. The charge was called χορηγία, and the person who bore it χορηγός. The different χορήγιαι were assigned to the different tribes in turns," &c. For περιμάχητος, vide Thesmoph. 318.

[2] "Well, we've a little unfledged chorus here,
That Leotrophides hatch'd; poor puny nestlings,
I'll give 'em you for scholars." *Frere.*

"Du willst hie wohl ansässig werden und einstudir'n
Für Leotrophides einen krähenden Vögelchor
Vom Kikerikistamm." *Droysen.*

Brunck makes it, "a chorus of flying birds of the Cecropid tribe." I have taken Κεκρ. φ. as an *apposition* to χορὸν, making Leotrophides the *Choregus*. It might, indeed, be translated, "a chorus of flying birds, the Cecropid tribe of Leotrophides," per *Schema Colophonium*, for he was of that tribe. Bothe renders it, "a chorus of birds, *light* as Leotrophides."

[3] Cf. Equit. 330, and note on Pax, 913.

[4] Vide Blomf. ad Alcæi Fragm. apud Mus. Crit. vol. i. p. 430.

[5] See Krüger, Gr. Gr. § 57, 3, obs. 7.

[6] Vide Dawes, Mis. Crit. p. 584, ed. Kidd.

INF. "Thou long-winged, dappled *swallow*, again and again!"[1]

PISTH. He appears to me to be singing the catch upon his garment, and seems to stand in need of no few swallows.[2]

INF. Who is he that furnishes with wings those that come hither?

PISTH. See here he is! but you should say what[3] you want.

INF. I want wings, wings.[4] Do not ask a second time.

PISTH. Do you intend to fly straight to Pellene?[5]

INF. No, by Jove, but I am an island-summoner and informer——

PISTH. O blessed thou in thy vocation![6]

INF. ——and a pettifogger. Therefore I want to get wings and hurry round the cities round about to summon them.

PISTH. In what way will you summon more cleverly by the aid of wings?

INF. *Not so*, by Jove; but, in order that the pirates may not trouble me, I will return back again from thence with the cranes, having swallowed down many law-cases in the place of ballast.

PISTH. Why, do you follow this occupation? Tell me, do you inform against the foreigners, young as you are?

INF. Why, what must I do? for I know not how[7] to dig.

PISTH. But, by Jove, there are other honest occupations, by which it more justly[8] behoves a man of such an age to get his living, than to get up law-suits.

[1] "Hoh! gentle Swallow! I say, my gentle Swallow,
My gentle Swallow! How often must I call?" *Frere.*

[2] Cf. Aristot. Ethic. lib. i. c. vii. ed. Wilk. p. 23. "That is, of the coming of spring; according to the proverb, μία χελιδὼν ἔαρ οὐ ποιεῖ." *Felton.*

[3] "Lege ὅτου δεῖ, χρὴ λέγειν." *Porson.* χρὴ never governs a genitive case in the Attic poets. See Porson, Orest. 659. Miscell. Crit. p. 32.

[4] A parody on a line of the *Myrmidons* of Æschylus.

[5] Posidippus ap. Athen. lib. x. p. 414, E.,
χλαίνης ἐν τρύχει Πελληνίδος.
"Do you mean to fly for flannel to Pallene?" *Frere.*
The question is suggested by the ragged state of his dress.

[6] See Krüger, Gr. Gr. § 47, 3, obs. 2.

[7] Div. Luc. xvi. 3, σκάπτειν οὐκ ἰσχύω, ἐπαιτεῖν αἰσχύνομαι. For τί πάθω; see note on Lys. 884.

[8] Cf. Krüger, Gr. Gr. § 43, 4, obs. 5. For χρῆν, see note on Thesm. 74.

Inf. My good sir, do not admonish me, but furnish me with wings.

Pisth. Indeed I am now furnishing you with wings by my words.

Inf. Why, how could you furnish a man with wings by words?

Pisth. All are set on the wing by words.

Inf. All?

Pisth. Have you not heard, when fathers constantly talk to the youths in the barbers' shops[1] in this wise, "Diitrephes has set my son on the wing dreadfully by his words, so as to drive horses." And some other one says that his son has been set on the wing for tragedy, and become flighty in his mind.

Inf. Then *are* they furnished with wings by words?

Pisth. Even so: for under the influence of words, both the mind is excited and the man is elated. Thus I wish to set you also on the wing by good words, and turn you to a legitimate occupation.

Inf. But I am not willing.

Pisth. What, then, will you do?

Inf. I will not shame[2] my race. The profession[3] of an informer is that of my grandfather. Come, furnish me with swift and light wings, of hawk or kestrel, that when I have summoned the foreigners and then brought a charge against them here, I may then fly back[4] again yonder.

Pisth. I understand:[5] this is what you mean; that the foreigner may be condemned here, before he arrive.

Inf. (*delighted and rubbing his hands*). You understand it thoroughly.

[1] Vide Plut. 338, foll.

[2] Cf. Nub. 1220.

[3] "Seit vielen Geschlechtern sykophantet unser Haus." *Droysen.* Comp. Krüger, Gr. Gr. § 50, 11.

[4] See note on vs. 536, and to the examples there cited add Lys. 560. Equit. 392. Vesp. 606.

[5] "Yes, that's well;
I understand ye, I think; your method is
To be beforehand with 'em? Your defendant,
You get him cast for non-appearance, heh!
Before he can arrive; and finish him
In his absence, heh?" *Frere.*

ἐνθάδε means *Athens*, and is to be taken with ὀφλήκῃ, as Droysen rightly construes it.

PISTH. And then he sails hither, while you, again, fly yonder to seize his goods.

INF. Thou hast it all. One must differ in no wise from a top.

PISTH. I understand a top. Well now, by Jove, I have such a capital set of Corcyræan wings.[1] [*Produces the horse-whip.*]

INF. Ah me, miserable! you have got a whip.

PISTH. Nay, a pair of wings, with which I will make you to-day spin like a top. [*Beats him.*]

INF. Ah me, miserable!

PISTH. Will you not fly away from hence? Will you not vanish, the devil take you?[2] You shall soon have a bitter view of your justice-twisting rascality! [*Flogs him off the stage.*] Let us collect the wings and depart.

CHO. Many novel things, indeed, and wondrous have we flown to, and strange things have we seen! For there is a tree[3] which grows out of the way, remote from courage,[4] a Cleonymus, of no use, but besides,[5] cowardly and big. This during spring always buds and—lays informations, but in winter, again, sheds—its shield. Again, there is a region, nigh to darkness itself, afar off in the solitude of lamps, where men take breakfast with and consort with the heroes, except in the evening. Then it were no longer safe to meet with them. For if any mortal were to meet with the hero Orestes by night, he would be stripped,[6] being struck by him in all the

[1] Corcyra was famous for the manufactory of stout whips with ivory handles. Compare also Thuc. iv. 47.

[2] See Krüger, Gr. Gr. § 53, 7, obs. 9, and note on Thesm. 879.

[3] "They describe Cleonymus the sycophant and shield-dropper as *a strange tree.*" *Felton.* He had made himself very busy in the affair of the *Hermæ.*

[4] There is a play on these words: if we keep to the idea of *tree*, it will be "*remote from Cardia.*" See Cramer's Greece, vol. i. p. 325.

[5] "Ἄλλως δὲ, *übrigens aber*, sæpius invenitur. Arist. Plut. 975." *Hermann.* Comp. Toup, Long. Subl. VII. i.

[6] Vide Alexis ap. Athen. lib. vi. p. 227, E.,

Ὅστις ἀγοράζει πτωχὸς ὢν ὄψον πολὺ
ἀπορούμενός τε τἄλλα πρὸς τοῦτ' εὐπορεῖ,
τῆς νυκτὸς οὗτος τοὺς ἀπαντῶντας ποιεῖ
γυμνοὺς ἅπαντας.

On the omission of ἂν in vss. 1488, 1492, whereby the result is represented as *certain*, see Krüger, Gr. Gr. § 54, 10, obs. 1, and § 53,

noblé parts. [*Enter Prometheus, muffled up and covered with an umbrella.*]

PROM. Ah me, miserable! *I fear* that Jove will see me.[1] Where is Pisthetairus?

PISTH. Ha! What's this?[2] What's the meaning of the muffling up?

PROM. Do you see any of the gods here behind me.?

PISTH. No, by Jove, not I; but who are you?

PROM. What time of day, then, is it?

PISTH. What time?—a little past noon. But who are you?

PROM. Evening, or beyond?

PISTH. Ah me! how I abominate you!

PROM. Why, what is Jove doing?[3] Is he clearing off the clouds, or collecting them?

PISTH. Plague take you!

PROM. Under these circumstances[4] I will unmuffle myself. [*Uncovers.*]

PISTH. O dear Prometheus!

PROM. Stop! stop! Don't shout.

PISTH. Why, what's the matter?

PROM. Be silent! Do not call out my name! for if Jove shall see me here he will destroy me. But in order that[5] I may tell you all that is going on above, take and hold this my umbrella over me overhead, so that the gods may not see me!

PISTH. Ha! Ha! you have devised it well and with forethought.[6] [*Holds the umbrella.*] Get under quickly now, and then speak with confidence!

PROM. Hear then, pray!

PISTH. Speak, for I am listening![7]

PROM. Jove is ruined.

10, obs. 5. For Orestes, see note on vs. 712. Cf. vs. 497, and Ach. 1166. For ἥρῳ, see Krüger, Gr. Gr. 2d part, § 21.

[1] See note on Equit. 112, and Krüger, Gr. Gr. § 54, 8, obs. 11. After verbs of *taking care, guarding*, &c., ὅπως μὴ = *that—not*. Cf. Vesp. 141, 155.

[2] See note on vs. 859, *supra.*

[3] Zeus here means the sky. Cf. Ach. 138.

[4] See note on Plut. 806.

[5] See note on Lys. 1243.

[6] "Das hast du köstlich prometheisch ausgeheckt." *Droysen.* Comp. Æsch. Prom. 86.

[7] See Krüger, Gr. Gr. § 47, 4, obs. 3.

PISTH. About what time[1] was he ruined?

PROM. Since what time you colonized the air. For no man any longer sacrifices to the gods at all, nor has the steam from thighs ascended to us from that time. But, as at the Thesmophoria,[2] we fast without sacrifices; while the barbarian gods, famished with hunger, squeaking like the Illyrians,[3] say they will march against Jove from above,[4] if he will not suffer the ports to be opened, so that the cut-up entrails might be imported.[5]

PISTH. Why, are there any other barbarian gods beyond you?

PROM. *Aye*, for are there not barbarians, whence Execestides[6] has his paternal *Apollo?*

PISTH. But what is the name of these barbarian gods?

PROM. What *their name* is? Triballi.[7]

PISTH. I understand: then that's where "You be hanged" came from.[8]

PROM. Most certainly. But one thing I tell you plainly. Ambassadors will come hither from Jove and from the Triballi beyond[9] about a truce; but do you not make peace with them, unless Jove deliver up the sceptre to the birds again, and give you Basileia[10] to have as your wife.

PISTH. Who is Basileia?

PROM. A most beautiful damsel, who manages Jove's thunderbolts, and the other things every one,[11] good counsel,

[1] Vide Dawes, M. C. p. 549, ed. Kidd. Hermann, Vig. n. 37. Pax, 366.

[2] Cf. Thesmoph. 983.

[3] Comp. Herod. iv. 183.

[4] "Von Norden herab." *Droysen.*

[5] The use of the *optative* after the *future* tense is owing to this, that Prometheus is reporting *the thoughts of others*, and not giving any opinion of his own. Cf. note on Ran. 24.

[6] See note on vs. 11. An Athenian, to prove that he was a trueborn citizen, was obliged to show that Apollo was his πατρῷος θεός. "Execestides, therefore, being in fact a *foreigner*, could not bring forward a claim to Apollo as his tutelary god; his πατρῷος θεὸς therefore is a *barbarian* like himself." *Brunck.* Comp. vs. 300.

[7] These were a Mœsian tribe. See Cramer's Greece, vol. i. p. 288.

[8] A verbal pun: "*Triballi* are they? Then that's where *tribulation* came from."

[9] "Aus Norden." *Droysen.*

[10] i. e. the *supremacy* of Greece, the real object of the war. For ἔχειν, see Krüger, Gr. Gr. § 55, 3, obs. 20, and obs. 21.

[11] Comp. Eq. 845. Pax, 106. Plut. 111, 206.

good government, moderation, the dock-yards, railing,[1] the pay-clerk, the three obols.[2]

PISTH. Then she manages all things for him.

PROM. Even so. Whom if[3] you receive from him, you have all. On this account I have come hither, that I might tell it you; for I have been at all times well-disposed to men.

PISTH. Aye, for through you alone of the gods do we broil[4] our food upon the coals.

PROM. And I hate all the gods,[5] as you know.

PISTH. Yes, by Jove, you were certainly always abominated by[6] the gods.

PROM. A very Timon:[7] but in order that I may run away back again, bring my umbrella, so that even if Jove should see me from above, I may appear to be attending on a Canephorus.[8]

PISTH. Come, take and carry this here camp-stool. [*Exit Prometheus.*]

CHO. Near the Sciapodes there is a certain lake, where

[1] "Freedom of speech." *Frere.*

[2] i. e. the pay given to those who sat as judges at the Heliæa.

[3] See Krüger, Gr. Gr. § 51, 9, obs. 3.

> "I tell ye, in having her, you've every thing.
> I came down hastily, to say thus much;
> I'm hearty ye know; I stick to principle.
> Steady to the human interest,—always was." *Frere.*

[4] Vide Æschyl. P. V. 8. There is also a play on the preceding ἀνθρώποις, as if, "Through you we are *anthropomorphised*:" alluding to the fable of his having made man.

[5] Vide Æschyl. P. V. 1012,

> ἁπλῷ λόγῳ τοὺς πάντας ἐχθαίρω θεούς.

[6] So Liddell's Lex. in voc. "*Deorum osor.*" *Brunck.* So also Droysen and Frere. But it is evident that Pisthetairus, as soon as he has learned all he wanted to know, ceases to be complimentary, and is in a hurry to get rid of him. Moreover the *passive* sense is the proper one for these forms.

[7] Vide Lysistr. 808, 813. Lucian makes him say πάντας ἅμα γὰρ καὶ θεοὺς καὶ ἀνθρώπους μισῶ. "He was a contemporary of Alcibiades, with whom he continued his intimacy after having secluded himself from the rest of the world. Antiphanes made him the subject of a comedy." *Felton.*

[8] "The daughters of highborn Athenians carried the sacrificial baskets on their heads at the Panathenaia. The daughters of Metics had to attend on them with a parasol and a camp-stool." *Droysen.*

the unwashed Socrates evokes the dead. There also Pisander[1] came, desirous to see a soul which deserted him when alive, with a camel-lamb[2] as a victim; whose[3] throat when he had cut, he retired, like Ulysses;[4] and then from below there ascended to him, to the throat[5] of the camel, Chærephon, the bat.[6] [*Enter Neptune, Hercules, and Triballus.*]

NEPT. See! here's the city of Cloud-cuckoo-town before our eyes, whither we are going as ambassadors! [*Turning to Triballus.*] Ho you! what are you about? Do you wear *your cloak* thus on the left side?[7] Will you not turn your garment round to the right in this fashion? [*Triballus arranges his cloak more awkwardly than before.*] What, you lout! You are a Læspodias[8] in your nature. O democracy! whither at length will you bring us,[9] if the gods have elected this creature?[10]

TRIB. Will you be quiet?

NEPT. Plague take you! for I see that you are by far

[1] "Pisander seems to have been an object of the poet's peculiar aversion; in his first political comedy, the *Babylonians*, he had been mentioned, as having given occasion to the origin of the war, by his extortion of compulsory presents from the subject states, an accusation which is repeated in Lys. 490; again, in Pax, 396, his military pomp and arrogance are mentioned as objects of extreme disgust and contempt; and it seems he must have been the commander described at length in the *Epirrhema* of the same comedy, most splendidly caparisoned and foremost in running away. He had also been stigmatized by Eupolis as having been guilty of cowardly conduct. He seems to be brought in here, in allusion to his want of military courage, as a person whose *spirit wanted to be raised,* and who therefore naturally resorted to a place where *spirits were raised.*" *Frere.* Comp. Thuc. viii. 65.

[2] "A gawky camel." *Frere.* [3] Comp. vs. 1543.

[4] Vide Odyss. xi. 24, &c.

[5] See Liddell's Lex. in voc. λαῖμα. It would seem to be a fancifully coined word.

[6] Vide Nub. vs. 144, 503; Vesp. 1408; *supra,* 1296, and note on Equit. 1069.

[7] Vide Theognetus ap. Athen. lib. iii. p. 104, C.,

ἐπαρίστερ' ἔμαθες, ὦ πόνηρε, γράμματα·
ἀνέστροφέν σου τὸν βίον τὰ βίβλια.

[8] Vide Thucyd. lib. vi. 105; viii. 86.

[9] Attic Future. "Ludit quasi etiam apud deos sit democratia, ut Athenis." *Blaydes.*

[10] "When such a ruffian is voted into an embassy." *Frere.*

indeed the most barbarous of all gods. Come now, Hercules, what must we do?

HERC. You have heard from me, that I would fain strangle the fellow, whoever he is that has walled out the gods.

NEPT. But, my good sir, we have been chosen as ambassadors about a truce.

HERC. I am twice as much more inclined to strangle him.[1]

PISTH. (*pretending not to see them*). Let some one give me the cheese-scraper; bring silphium; let some one fetch some cheese; stir up the coals.

HERC. We three gods[2] greet you.

PISTH. (*without looking up*). Come, scrape the silphium over them.

HERC. (*sniffing*). What[3] meats are these?

PISTH. Certain birds who rose up against[4] the birds of the democratic party, and have been adjudged guilty.

HERC. Then, pray, do you first scrape silphium over them?

PISTH. (*pretending to see him now for the first time*). O welcome, Hercules! What is the matter?

HERC. We have come on an embassy from the gods about a dissolution of war.

SERVANT. (*running in from the interior of the kitchen*). There is no oil in the cruet.

PISTH. And yet the bird's-flesh ought to be basted with oil.

HERC. For we gain no advantage by waging war, and you, if you were friendly with us gods, would[5] have rain-water in your pools,[6] and would always spend halcyon-days.[7] We have come with full powers *to treat* about all these matters.

PISTH. But we did not at any time first commence war against you, and[8] now, if you think fit, we are willing to make

[1] Here the scene changes to a kitchen. Pisthetairus is seen busily engaged dressing some fowl.

[2] Alexis ap. Athen. ii. p. 55, A., *οἱ τρεῖς δειπνοῦμεν.*

[3] *τοῦ; of what animal?*

[4] Vide Thucyd. lib. i. 28, *ἐπανέστησαν τῷ δήμῳ.*

[5] See note on Pax, 647.

[6] Gr. *τέλμασιν.* Schol. *ἀντὶ τοῦ ἐν τοῖς φρέασι. κυρίως δὲ τὸ πηλῶδες καὶ μὴ ἔχον ὕδωρ.*

[7] "Halcyon days are the supposed seven fair days in winter in which the halcyon was accustomed to make his appearance." *Felton.*

[8] *οὔτε—τε.* See Ran. 726. Krüger, Gr. Gr. § *69, 53.* Neue ad

peace, if you be willing to do what is just, now if ever.[1] Now our claims[2] are as follows,—"That Jove restore the sceptre again to us birds." And if we be reconciled on these terms, I will invite the ambassadors to breakfast.[3]

HERC. This contents *me*, and I give my vote——

NEPT. What,[4] you wretch! You are a fool and a glutton. Will you deprive your father of his kingdom?

PISTH. Indeed? Will not you gods be more powerful, if the birds gain the sovereignty below? At present mortals, being concealed under the clouds, swear by you falsely, hanging down their heads. But if you have the birds as your allies, whenever any one swears by the raven and Jove, the raven having come up without the knowledge of the perjurer,[5] shall fly to him and knock out his eye with a stroke.

NEPT. By Neptune, you say this rightly!

HERC. I think so too.

PISTH. (*turning to Triballus*). What then do you say?

TRIB. Thaut's a' vara true![6]

PISTH. Do you see? he also assents. Hear now yet another thing! how much good we will do you. If any man, having vowed a victim to any of the gods, then shuffles, saying, "The gods are long-suffering,"[7] and greedily refuses to pay, we will exact this too.

Soph. Ant. 763. El. 350. Blomf. Pers. 660. Elmsl. Soph. Col. 367. Med. 431. Porson, Advers. p. 149. Pflugk, Hec. 1234. Hermann, Iph. T. 685. For the double protasis, cf. Eq. 1131, and note on Thesm. 789.

[1] ἀλλὰ νῦν. Cf. Soph. El. 411. Ant. 552. Col. 1276. Elmsl. ad Med. 882, 3, and note on Thesm. 288.

[2] Comp. Thuc. iii. 54.

[3] "Frühstück." *Droysen*. καλῶ is a *future*.

[4] Comp. vss. 1569, 1641. Acharn. 750. Nub. 1262.

[5] The genitive depends on λάθρα. See Krüger, Gr. Gr. § 66, 2, obs. 2. For the participles, see note on Plut. 69.

[6] In the original ναβαισατρεῦ. "Say true." *Frere*. "Gleik rauf wir drei." *Droysen*. i. e. *gleich raufen wir drei, we three pull together*. "The barbarian god, unable to speak Greek, utters some unintelligible sounds, which Peisthetairus interprets into giving his consent." *Felton*. As he is a *northern* deity, I have furnished him with a *northern* dialect, which is at least as intelligible as the original. Besides, δωρίσδεν ἔξεστι τοῖς Δωριέσσι, δοκῶ.

[7] "Späterhin Ausflüchte sucht,
Und meint, der Gott kann warten, und aus purem Geiz
Nichts opfert." *Droysen*.

For the accusative μισητίαν, see Krüger, Gr. Gr. § 46, 5, obs.

NEPT. Come, let me see; in what way?

PISTH. When this fellow chances to be counting his money, or sits in the bath, a kite shall fly down and seize without his knowledge and carry up to the god the value of two sheep. [*Hercules and Neptune retire to one side and confer together.*]

HERC. I vote to restore the sceptre to them again.

NEPT. Come, now ask Triballus!

HERC. (*shaking his fist in his face*). You Triballus! have you a mind for a beating?

TRIB. (*threatening him with a stick*). Ise bray thee yeäd[1] wit' stick.

HERC. He says that we say quite right.

NEPT. If, in truth,[2] this is approved of by you two, I also agree.

HERC. (*turning to Pisthetairus*). Ho you! It is determined to do this respecting the sceptre.

PISTH. By Jove, there is another thing which I have called to mind. Juno I give up to Jove, but the damsel Basileia must be given to me as a wife.

NEPT. You have no desire for peace. Let us depart home again. [*Turns to go away.*]

PISTH. I am little concerned. [*Raising his voice.*] Cook, you must make the sauce sweet.

HERC. (*catching Neptune by the arm*). My dearest fellow Neptune! Whither are you hastening? Shall we wage war for one woman?[3]

NEPT. What, then, must we do?

HERC. What? Let us make peace.

NEPT. What, you pitiful fellow! Do you not know that you have been imposed upon this long while? Of a truth you are injuring yourself; for if Jove should die, when you have surrendered the sovereignty to these, you will be a beggar; for yours are all the possessions, as many as Jove leaves at his death.

PISTH. (*taking Hercules aside*). Ah me, miserable! how

[1] "TRIB. (*threatening him with a stick*). Backel Ick dir so caput mach! HERC. Horst du, er sagt, er giebt den Stab!" *Droysen.* "Yaw, yaw, goot, goot." *Frere.* Comp. note on Ach. 100.

[2] Cf. vss. 665, 1684. Lys. 167. Eur. Hippol. 507. Elect. 77.

[3] The allusion is to Helen and the Trojan war.

he is cheating you! Withdraw this way to me, that I may tell you[1] something! Your uncle is deceiving you, my poor fellow; for, according to law, you've no claim to your father's property, not a jot:[2] for you are a bastard, and not born in wedlock.[3]

HERC. I a bastard! What do you mean?

PISTH. Yes, you, by Jove, since you are the son of a foreign woman:[4] or how do you think Minerva could[5] ever be an heiress, who is a daughter, if there were brothers born in wedlock?

HERC. But what if my father give me the natural son's inheritance at his death?

PISTH. The law does not permit him. This Neptune here, who now excites you, will be the first to[6] lay claim to your father's property, saying that he is a brother born in wedlock. And I will now also recite to you the law of Solon: "Let not[7] a bastard have the right of inheritance, if there be children born in wedlock; but if there should not be children born in wedlock, let the nearest akin by birth claim the property."

HERC. Then have I no claim to my father's property?

PISTH. Certainly not, by Jove! But tell me, did your father ever[8] introduce you among your clansmen?[9]

HERC. He certainly *did not introduce* me. And indeed I have been wondering at it this long while.

PISTH. Why, pray, do you gape upwards, looking daggers? But if you side with us,[10] I will appoint you sovereign; I will supply you with bird's milk.

HERC. Again also[11] you appear to me to speak justly concerning the damsel, and I deliver her up to you.

[1] See note on Lys. 1243. [2] Vide Vesp. vs. 541.

[3] See note on vs. 471. "Solent Græci, quæ significanter dicere volunt, iterare per negationem contrarii." *Hermann.*

[4] i. e. of Alcmena. Cf. Eccles. 1130.

[5] For similar constructions, see vss. 355, 671, *supra.* Equit. 1296. Plut. 274. Eccles. 1127. Vesp. 1198. Equit. 621. Pax, 306, 710, 1236. Soph. El. 615. Herod. ii. 135; vii. 3. Thuc. i. 22. Comp. Dorv. Char. p. 227.

[6] Comp. note on vs. 500.

[7] Vide Soph. Antig. 180, and note on Ran. 169.

[8] For this sense, see Nub. 370, 347, 386, 766, 1061. Ach. 610. Equit. 869. Thesm. 622. Ran. 62. Plato, Pol. p. 493, D.

[9] See Hermann, Polit. Antiq. p. 192—194.

[10] "If you'll reside and settle amongst us here." *Frere.* So also Droysen. But this is hardly the meaning of that phrase.

[11] Aristophanes, I am persuaded, wrote καὶ πάλαι.

PISTH. (*turning to Neptune*). What, then, do you say?

NEPT. I vote against it.

PISTH. The whole matter rests with Triballus. [*Addressing Triballus.*] What do you say?

TRIB. I gie oop t' graidly lass an' gurt Basilanau tut' bird.[1]

HERC. He says he gives her up.

NEPT. No, by Jove, he does not say he gives her up, unless he goes like the swallows.[2]

PISTH. Therefore he says he gives her up to the swallows.

NEPT. Do you two now make peace and come to an agreement, and I, since you two are decided, will hold my tongue.

HERC. (*turning to Pisthetairus*). We have decided to concede all the matters you mention. But come yourself with us to heaven, that you may receive Basileia, and every thing there.

PISTH. Then these have been killed in good time for the marriage-feast.

HERC. Would you, pray, that I remain here and roast these meats in the mean time, and you go?

NEPT. You roast the meats? You exhibit great gluttony. Will you not go with us?

HERC. I should[3] be well disposed of, indeed! [*Exit into the interior of the kitchen.*]

PISTH. Come, let some one give me here a marriage-cloak.[4] [*Exeunt Pisthetairus, Neptune, and Triballus.*]

CHO. At Phanæ,[5] nigh to the Clepsydra, there is a knavish

[1] See note on vs. 1615. "De beautiful gran damsel Basilan me give up to de fool." *Carey.* "Me tell you; pretty girl, grand, beautiful queen, give him to birds." *Frere.* "Die schön Mamsel und Zeus Basleien Ick paschol den Vogeln lassen über." *Droysen.* The words in the text have at least the advantage of being the living language of many thousands of her Majesty's subjects, while Mr. Droysen's German will be sought for in vain "from Treves to Memel."

[2] Vide Eubulus ap. Athen. lib. xiii. p. 562, C.,

> *τίς ἦν ὁ γράψας πρῶτος ἀνθρώπων ἄρα*
> *ἢ κηροπλαστήσας Ἐρῶθ' ὑπόπτερον;*
> *ὡς οὐδὲν ᾔδει πλὴν χελιδόνας γράφειν,*
> *ἀλλ' ἦν ἄπειρος τῶν τρόπων τῶν τοῦ θεοῦ.*

"This verse is obscure, and very probably corrupt." *Droysen.* Dindorf in his *Poetæ Scenici* had given *βαδίζειν ὥσπερ*, which Felton translates "*unless to go as the swallows do*, i. e. unless he means her to become a bird."

[3] See note on vs. 788, *supra.*

[4] See Porson, Opusc. p. 36.

[5] Phanæ itself was a promontory of Chios. Vide Virg. Georg. ii.

race who live by their tongues, who reap, and sow, and gather in the vintage, and pluck ripe grapes with their tongues; and they are barbarians in race, Gorgiases and Philippi; and from those Philippi who live by their tongues, the tongue *of victims* is used to be cut out every where in Attica.[1] [*Enter a messenger.*]

MESS. O ye that fare well in every respect, O more than words may tell; O thrice happy winged race of birds, receive your sovereign in his wealthy mansion. For he is approaching,[2] such as no bright-shining star in the gold-gleaming dome *of heaven* has shone forth to view; nor has[3] the far-shining brilliancy of the rays of the sun blazed forth such, as is the ineffable beauty of the woman he comes with, brandishing the thunderbolt, the winged weapon of Jove. And an indescribable odour penetrates to the height[4] of heaven's vault—a beautiful sight! And gales of incense blow away[5] the wreaths of smoke. But see! here he is himself! Come, it behoves us to commence a sacred, auspicious song of the goddess Muse. [*Enter Pisthetairus and Basileia gorgeously apparelled.*]

CHO. Fall back, divide, retire aside, get out of the way,[6] fly around the happy man of happy fortune![7] Oh, oh, what loveliness! what beauty! O thou who hast contracted a mar-

98, "Rex ipse *Phanæus.*" Liv. xxxvi. 43. For the allusion, see notes on Ach. 726, 826; and for συκάζουσι, see notes on Vesp. 145, 296.

[1] "And hence, the custom doth arise,
When beasts are slain in sacrifice,
We sever out the tongue." *Frere.*

Comp. Pax, 1060. Hom. Od. iii. 332. "*Mos invaluit, ut.*" *Brunck.*

[2] "Er kommt daher, lichtstrahlend wie noch nie ein Stern
Des Himmels goldgestirnten Dom durchleuchtete." *Droysen.*

[3] There is the same abrupt transition in the original from the oratio obliqua to the oratio recta.

[4] Height and depth are but relative terms, and βάθος is used indifferently for either.

[5] Vide Æschyl. P. V. 402, λευρὸν γὰρ οἶμον αἰθέρος ψαίρει πτεροῖς. Virg., "*Radit* iter liquidum." Milton, P. L. ii. 604,

"*Shaves* with level wing the deep."

Comp. Welcker, Syll. Ep. 32.

[6] A parody on Eur. Tro. 302.

"Above, below, beside, around,
Let your veering flight be wound." *Carey.*

[7] "*Fortunatum virum fausto venientem omine.*" *Brunck.*

riage most happy for this state! Great, great good fortune possesses the race of birds through this man. Come, receive him and his Basileia with wedding songs[1] and bridal odes.

Once upon a time the Fates, together with the gods, matched the great ruler of the lofty thrones to Olympian Juno with such a wedding song. "O Hymen, O Hymenæus!" And the blooming Love, with golden wings, guided the drawn-back reins, the groomsman of the nuptials of Jove and the happy Juno. "O Hymen, O Hymenæus."

PISTH. I am delighted with your hymns, I am delighted with your songs, I admire your words! Come now, celebrate both the thunder under the earth,[2] and the fiery lightning, and the dreadful bright thunderbolt of Jove himself.

CHO. O thou mighty golden blaze of lightning! O thou immortal fiery weapon of Jove! O ye thunders under the earth, loud-sounding, and rain-bringing at the same time, with which this man now shakes the earth![3] Through you being possessed of all, he also has Basileia the assessor of Jove.[4] "O Hymen, O Hymenæus!"

PISTH. Follow now the marriage-train,[5] O all ye winged tribes of associates! come to the region of Jove and to the nuptial couch. Stretch forth thy hand, O thou blessed one, and having taken hold of my wings, dance with me; and I will raise and lift thee up. [*Exeunt dancing.*]

CHO. Alala! Io Pæan! Huzza! victorious! thou highest of the gods! [*Exeunt omnes.*]

1 Vide Catull. Carm. lxi. 12, "*Nuptialia* concinens
Voce *carmina* tremula."

2 "The reader may have already observed, that in more than one instance the poet directs the attention of his audience to the lavish expenditure of the Choregus. This seems to have been the object of the following lines, introductory to a new display of theatrical thunder manufactured upon an improved principle." *Frere.*

3 See Shakspeare, Lear, act iii.,
"You sulphurous and thought-executing fires,
Vaunt couriers to oak-cleaving thunderbolts,
Singe my white head."

4 I have here followed Droysen. Brunck translates it, "*et assidentem sibi Basileiam habet Jovis.*"

5 "Folgt dem Hochzeitzuge nach." *Droysen.*

END OF VOL. I.

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